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NEW TESTAMENT ABSTRACTS

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PERIODICAL
ABSTRACTS

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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

682. J. CHMIEL, "Die neutestamentliche Exegese in Polen (1945—1977)," *AnalCracov* 10 ('78) 495–500.

Since 1945 the following research centers in Poland have been noteworthy for NT exegesis and research: Lublin, Warsaw, Kraków, Wrocław, and Poznań. NT teachers in the diocesan seminaries have made scholarly contributions, and Marxists have studied the NT writings from social, political, and economic perspectives. Polish biblical scholarship can make important contributions in treating hermeneutical problems and synthesizing Western and Eastern exegesis.—D.J.H.

683. T. CITRINI, "Il problema del canone biblico: un capitolo di teologia fondamentale," *ScuolCatt* 107 (6, '79) 549–590.

After discussing the canon and canonicity in the Protestant-Catholic debate, the article considers the meaning of canonicity, the operative criteria for recognizing it, and the various dimensions of the criterion of apostolicity (literal, juridical, evangelical). Then it takes up the question of the "canon within the canon" from the Marcionite and anti-Marcionite debate on the OT and NT to the content of the NT itself, reviewing the principal positions in the current debate, the heritage of Luther, and the position of the debate within Catholic fundamental theology. It concludes with reflections on the problem of the canon and faith in the authority of God the revealer and on the treatment of the canon within fundamental theology.—S.B.M.

684. R. H. FULLER, "What is Happening in New Testament Studies?" *Saint Luke's Journal of Theology* [Sewanee, TN] 23 (2, '80) 90–100.

The failure of the German new hermeneutic and of French structuralism to provide an overall solution to the hermeneutical task has caused some radical NT scholars to abandon the whole effort. If the present bankruptcy of NT studies is to be overcome, historical-critical scholarship needs to receive feedback from the believing community. NT scholars must relate their exegesis to the NT canon as a whole, to the OT canon, and to the church's creeds and confessions in dialogue with dogmatic and systematic theology.—D.J.H.

685. A. J. MALHERBE, "Continuities in Scholarship: The Work of Nils Dahl," *Reflection* [New Haven, CT] 77 (3, '80) 8–12.

N. A. Dahl can be accurately and usefully described as someone who is well aware of and impressed by continuities. This characteristic is illustrated by his contributions to research on NT Christology, the Jewish context of the NT, and the Pauline letters.—D.J.H.

686. G. M. MARSDEN, "J. Gresham Machen, History, and Truth," *WestTheolJourn* 42 (1, '79) 157–175.

Machen's combination of fundamentalism and prowess in modern biblical scholarship made him almost unique. This article looks at Machen's distinctive views of history, fact, and truth in an attempt at identifying and evaluating the central intellectual or philosophical assumptions undergirding his thought.—D.J.H.

687. M. RESE, "Antisemitismus und neutestamentliche Forschung. Anmerkungen zu dem Thema 'Gerhard Kittel und die Judenfrage,'" *EvangTheol* 39 (6, '79) 557-570.

L. Siegele-Wenschkewitz's discussion of G. Kittel's proposal in 1933 to accord Jews the status of foreigners in Germany does not invalidate the evidence of Kittel's own writings, which led W. F. Albright to conclude that he "became the mouthpiece of the most vicious Nazi anti-Semitism." Far from being an opponent of Nazi politics of extermination, Kittel lent support to the exclusion of Jews from political, cultural, and professional life in Germany.—F.W.D.

688. G. STRECKER, "Charles Harold Dodd. Person und Werk," *KerDog* 26 (1, '80) 50-58.

C. H. Dodd (1884-1973) combined a thorough philological and historical approach to ancient texts with a concern for the NT's significance for the present time. His major interests included the common background formed by Jewish and Greek elements, the realized eschatology in Jesus' teaching, and the Christ-event as the unifying principle of the NT.—D.J.H.

Interpretation

689. D. BAKER, "Interpreting texts in the context of the whole Bible," *Themelios* 5 (2, '80) 21-25.

A biblical text needs to be understood not only in its immediate context but also in the context of the whole Bible. The two Testaments form one historical and theological work, in which each event and word can only be understood fully when interpreted in the context of the whole. The whole can only be rightly interpreted in the light of its central event and Word, Jesus Christ.—D.J.H.

690. D. G. BLOESCH, "The Sword of the Spirit. The Meaning of Inspiration," *RefRev* 33 (2, '80) 65-72.

Inspiration should be understood as the divine selection of the biblical writers and their writings for the purpose of instruction in salvation and training in righteousness. Because the Bible is the sword of the Spirit, it saves and converts.—D.J.H.

691. D. A. CARSON, "Hermeneutics: A brief assessment of some recent trends," *Themelios* 5 (2, '80) 12-20.

The article surveys discussions about the applicability of modern literary tools to Scripture, the new hermeneutic, canon criticism, structuralism, the historical-critical method, and the interpretation of the OT in the NT. Hermeneutics is a complex and growing discipline, and there is some danger that the experts will surpass themselves in sharpening and examining their tools but never use them.—D.J.H.

692. D. W. DAYTON, "The Church in the World. 'The Battle for the Bible' Rages On," *TheolToday* 37 (1, '80) 79-84.

H. Lindsell's analysis in *The Battle for the Bible* (1976) and *The Bible in the Balance* (1979) is highly simplistic. One of the most hopeful signs that the impasse of this discussion may sometime be transcended is the shift in recent evangelical writing to questions of historical development, philosophical assumptions, and issues of hermeneutics.—D.J.H.

693. F. DREYFUS, "L'actualisation de l'Écriture. I. Du texte à la vie," *RevBib* 86 (1, '79) 5–58.

The basis for the actualization of Scripture [see §§ 20–701; 21–639] is the organic unity of the people of God viewed synchronically and diachronically. The object of the actualization is not a text but rather a person, an event, a life—the crucified and risen Christ living in the church. The privileged place for the actualization is the liturgical celebration of the events of salvation. The major criteria for judging the authenticity of a typological actualization are (1) the thematic continuity extending from the Bible to us and (2) the life of the community. The final section of the article discusses the actualization of Genesis 1 and then explores the cultural, historical, and personal aspects of actualization. [To be continued.]—D.J.H.

694. A. DULLES, "Scripture: Recent Protestant and Catholic Views," *TheolToday* 37 (1, '80) 7–26.

K. Barth and K. Rahner, ably seconded by less celebrated theologians, prepared the way for the Protestant-Catholic convergences concerning Scripture expressed in the documents of Vatican II and the Faith and Order Commission. Current "centrist" positions on inspiration, inerrancy, the canon, interpretation, and tradition insist that the biblical texts be read in their full historical and literary contexts and pondered in the light of Christian tradition and present experience. But, unlike radical theology, the centrist positions accept the Bible as a primary embodiment of the word of God and an indispensable normative source for the church and theology.—D.J.H.

695. K. C. ELLIS, "The Nature of Biblical Exegesis," *BiblSac* 137 (546, '80) 151–155.

Exegesis applies the rules of interpretation to the Scriptures in order to determine their exact meaning. It enables the interpreter to get a clearer understanding of what the Scriptures meant to the original addressees in their situation at that particular time, so that the message can be expounded more effectively today.—D.J.H.

696. M. H. FRANZMANN, "The Historical-Critical Method," *ConcJourn* 6 (3, '80) 101–102.

Since the historical-critical method passes judgment on the historical substance of revelation, it cannot be considered as a theologically neutral technique of interpretation comparable to textual criticism, grammar, or lexicography.—D.J.H.

697. P. D. HANSON, "The Responsibility of Biblical Theology to Communities of Faith," *TheolToday* 37 (1, '80) 39–50.

The critical needs for moral responsibility, self-criticism of presuppositions, and openness to one's hermeneutical stance suggest a basic framework within which mutual enrichment between differing perspectives can occur. By moving from exegesis of the text to exegesis of the world and by constantly relating the two through engagement in life conceived as divine service, the believer finds biblical interpretation at the heart of a life that is fully involved. The proper context for sensitive critique and dialogue is the community of faith.—D.J.H.

698. L. HARTMAN, "Att förstå en nytestamentlig text. Undersökningsmetoder och tolkningsresultat" [Understanding a New Testament Text: Research Methods and Interpretive Results], *SvenskExegÅrs* 44 ('79) 115–121.

An installation address delivered at Uppsala University describing the research methods utilized in NT interpretation. Mark 1:9–11 is used as an example.—B.A.P.

699. P. HENRY, "The Plate Tectonics of New Testament Study," *TheolToday* 37 (1, '80) 51-58.

Despite appearances, the plate bearing NT scholarship and the plate bearing the church are moving toward each other. In fact, NT scholarship done in a matrix of psychological, sociological, literary, and religious study can claim to be sound in terms of both dogmatic theology and practical theology. The academy and the church need to remind one another of what each tends to forget.—D.J.H.

700. C. JAKUBIEC, "La Bible et le pluralisme culturel," *CollTheol* 49 (Supplement, '79) 31-45.

Just as various cultures in antiquity have contributed to expressing God's word in human speech, so recent cultures contribute to penetrating and understanding better the depth of this word. The cultural pluralism involved in Scripture and its interpretation also witnesses to the supernatural character of God's word.—D.J.H.

701. J. KREMER, "Alte, neuere und neueste Methoden der Exegese," *BibLiturg* 53 (1, '80) 3-12.

After describing the allegorical and historical-critical methods, the article outlines the most important synchronic and diachronic procedures employed in biblical exegesis today and reflects on the relations between spiritual interpretation and historical-critical exegesis.—D.J.H.

702. B. C. LATEGAN, "Directions in Contemporary Exegesis: Between historicism and structuralism," *JournTheolSAfric* 25 ('78) 18-30.

In recent biblical study there has been an abrupt movement away from exegetical methods based on historical-critical and existentialist insights to methods originating from structuralism. The structuralist approach insists on the autonomy of the text, the predominance of synchronic over against diachronic relations, the distinction between syntagmatic (linear) and paradigmatic (associative) relations, and the nature of the text as the realization of an underlying structure or code. The structuralist methods are being practiced and refined in France, Germany, North America, and South Africa. The tendency to ignore the historical dimension of the biblical texts is their most obvious problem.—D.J.H.

703. I. H. MARSHALL, "How do we interpret the Bible today?" *Themelios* 5 (2, '80) 4-12.

The meaning of a text is constant and objective, whereas its significance may vary for different readers. Two basic principles arise in ascertaining the meaning of a text: (1) All exegesis consists in seeing the text in the light of its context. (2) The relation between text and context is a dialectical one. Although there are many ways of communicating the biblical message today, the basic principle is that the significance of the text is derived from its original meaning.—D.J.H.

704r. E. V. MCKNIGHT, *Meaning in Texts* [NTA 23, p. 88; § 24-17r].

D. PATTE, "Structuralism and Hermeneutics. A Review Article," *PerspRelStud* 7 (1, '80) 60-70.—The article highlights key points in McKnight's proposal to wed hermeneutics and structuralism in order to compare them with A. J. Greimas's theory and methodology. The hermeneutical theories of McKnight and Greimas are based on conflicting visions of the reality of the world (extralinguistic versus linguistic) and of revelation (immanent versus transcendent).—D.J.H.

705. L. S. MUDGE, "Paul Ricoeur on Biblical Interpretation," *BibRes* 24-25 ('79-'80) 38-69.

After exploring the promise of Ricoeur's philosophical program for biblical studies, the article describes the loss of sensitivity to symbolic language in modern Western civilization and explains Ricoeur's project of opening the way for the text of Scripture to restore the "interval of interrogation" in which the question of faith can be heard. Then the application of his idea of testimony to biblical texts is investigated under three headings: testimony in the making, the critical moment, and the postcritical moment. Finally the "approximation" of the NT message in a conceptual framework, the final step in interpretation, is examined. [The issue (pp. 76-80) contains a response by Ricoeur.]—D.J.H.

706. G. R. OSBORNE, "The Evangelical and Redaction Criticism: Critique and Methodology," *JournEvangTheolSoc* 22 (4, '79) 305-322.

This article seeks to (1) demonstrate to the skeptical evangelical that the methods of higher criticism can be separated from the negative presuppositions of the radical critics, (2) note the values and dangers of both tradition- and redaction-critical techniques for the evangelical, and (3) develop a methodology that will maximize the values and minimize the dangers of a high view of inerrancy. For the proper redactional study of a passage there are two major sets of criteria: external (how the Evangelist used his sources) and internal (what themes the writer developed throughout his book).—D.J.H.

707. K. RUNIA, "La doctrine de l'Ecriture selon K. Barth," *Hokhma* 11 ('79) 40-51.

Barth's doctrine of Scripture is discussed under two major headings: Scripture as witness to the divine revelation, and Scripture as the word of God. Barth defended the full authority of the Bible against attacks from Roman Catholicism and Neo-Protestantism. He affirmed that if the Bible is the word of God, no attitude toward it is possible except complete submission.—D.J.H.

708. R. SCROGGS, "The Sociological Interpretation of the New Testament: The Present State of Research," *NTStud* 26 (2, '80) 164-179.

Among the serious problems confronting the sociologist of the NT are the variety of methods and models, the lack of reliable data, and the tendency toward reductionism. Recent research into the social history of the early church places the social level of the Christians noticeably higher than A. Deissmann did. Sociological analyses of the early church have used various typologies, the idea of cognitive dissonance, role analysis, and sociology of knowledge. The materialist or Marxist interpretation developed by F. Belo calls into question the idealistic (docetic?) reading of the NT. The social historians, sociologists, and Marxists all aim to show how the NT message is related to the everyday life and societal needs and contexts of real human beings.—D.J.H.

709. D. C. STEINMETZ, "The Superiority of Pre-Critical Exegesis," *TheolToday* 37 (1, '80) 27-38.

Medieval theologians defended the proposition that the meaning of Scripture in the mind of the biblical writer is only one of its possible meanings and may not even be primary or most important. The medieval theory of levels of meaning in the biblical text flourished because it is true, while the modern theory of a single meaning is false. Until the historical-critical method becomes critical of its own theoretical foundations and develops a hermeneutical theory ade-

quate to the nature of the texts, it will remain restricted to the guild and academy, where the question of truth can endlessly be deferred.—D.J.H.

710. G. VERMES, "Jewish Studies and New Testament Interpretation," *JournJewStud* 31 (1, '80) 1–17.

This article surveys the attitudes of NT interpreters through the ages toward the Jewish religious literature from 200 B.C. to A.D. 400 thought capable of throwing light on the text of the Gospels and other canonical documents. The positive developments since 1945 are attributable to the horror of the Holocaust and the discovery of the Dead Sea scrolls, and it has now become obvious to many that no adequate understanding of Christian sources is conceivable without expertise in the Jewish background of the NT. But for a truly historical understanding, the age-old distinction between the NT and its Jewish background should be abolished and the former looked at deliberately as part of the larger whole. Furthermore, the character of the NT as a translation of Semitic terminology and culture into Greek must be more widely recognized.—D.J.H.

711. H. M. VROOM, "De grote daden van God: verhaal of historie? Overwegingen bij de discussie over de methode van de exegese" [The Great Acts of God: Story or History? Considerations regarding the discussion about the method of exegesis], *GerefTheolTijd* 79 (4, '79) 215–246.

Four exegetical methods are presented and critically reviewed. (1) In distinguishing between the narrative and the underlying facts, historical-critical investigation undermines the authority of the biblical text. (2) Structural analysis abstracts in a forced way from history and considers the literary product as a strictly autonomous work. (3) The method practiced by the Amsterdam School pays special attention to the OT and overemphasizes the authority of the last editors who provided the books with their unified outlook. This method can hardly be applied to the NT and disregards the problem of historicity. (4) Materialist exegesis puts forward ideological presuppositions that function as criteria for the value or nonvalue of the specific biblical texts. But are these presuppositions always correct? The article then highlights both the subjective and the objective moments of the biblical narratives. In their own way the biblical authors narrate real and meaningful facts. Further, the question of whether one particular narrated event really happened is less crucial than that of the historical reliability of the whole work. The positive services rendered by the different methods should be considered as complementary.—J.L.

Textual Criticism

712. J. H. CHARLESWORTH, "The Manuscripts of St Catherine's Monastery," *BibArch* 43 (1, '80) 26–34.

Of the many significant aspects of the cache of manuscripts discovered at Mount Sinai [see §§ 23–35; 24–26], four seem at present to be monumental: the recovery of additional pages of Codex Sinaiticus, the clarification of the history of the Greek script, the valuable content of ancient biblical texts, and the discovery of formerly "lost" manuscripts. The non-Greek

manuscripts may preserve parts of the Hebrew or Aramaic version of *Testaments of the Twelve Patriarchs* or even greater treasures.—D.J.H.

713. J. K. ELLIOTT, "Temporal Augment in Verbs with Initial Diphthong in the Greek New Testament," *NovTest* 22 (1, '80) 1–11.

This paper draws attention to NT textual variants involving the spelling or formation of the augmented form of verbs with initial diphthong. It treats Greek verbs beginning with *ai-*, *au-*, *ei-*, *eu-*, and *oi-*.—D.J.H.

714. J. K. ELLIOTT, "The Use of Brackets in the Text of the United Bible Societies' Greek New Testament," *Biblica* 60 (4, '79) 575–577.

To illustrate the problems involved in the use of brackets in the third edition of *The Greek New Testament* (1975), this article concentrates on the instances in Mk and indicates some possible improvements. The excessive use of the convention in the UBS text is regrettable. The incidence of brackets should have been reduced rather than increased in the third edition.—D.J.H.

715. G. D. FEE, "The majority text and the original text of the New Testament," *BibTrans* 31 (1, '80) 107–118.

A condensed and considerably revised version of a paper published in *WestTheolJourn* [§ 24–365r] as a review article on W. N. Pickering's *The Identity of the New Testament Text* (1977).—D.J.H.

- 716r. *Novum Testamentum graece* [NTA 24, p. 75].

F. NEIRYNCK, "The New Nestle-Aland. The Text of Mark in N²⁶," *EphTheolLov* 55 (4, '79) 331–356.—The 26th edition of Nestle-Aland is undoubtedly one of the major publications in the NT field. This examination of its text of Mk offers detailed comments on the changes made to the text of the 25th edition, the new critical apparatus, the new apparatus in comparison with the one in *Synopsis Quattuor Evangeliorum* (1976), the divisions of the Gospel text (main sections, paragraphs, punctuation), the appendixes, and the text-critical method.—D.J.H.

717. R. B. STONE, "Hail, The Textual Critic!" *BibToday* 18 (2, '80) 109–116.

The task of the textual critic is to determine what was the original reading and what was due to scribal error, excessive zeal, prejudice, apprehension, or stylistic preferences. The problem of finding the nearest equivalent to the original writing is complicated by the almost incredible abundance of sources for the NT.—D.J.H.

718. J. D. THOMAS, "A List of Manuscripts Containing the Harklean Syriac Version of the New Testament," *NESTTheolRev* 2 (2, '79) 26–32.

The article lists 119 Syriac manuscripts of the revision of the Philoxenian version of the NT made by Thomas of Harkel in A.D. 616 near Alexandria. The following information is supplied: city, library, inventory number, content, date, material, folios, columns, lines, and size. The text and marginal readings of the Harklean version are an excellent witness to the Greek textual traditions as they existed between A.D. 508 and 616.—D.J.H.

Textual Criticism, §§ 24–766–768, 849.

719. Y. ARBEITMAN, "The Suffix of Iscariot," *JournBibLit* 99 (1, '80) 122–124.

A. Ehrman [§ 23–767] has shown that the stem of the name Iscariot is the Aramaic actor noun *saqqārā* ('dyer') in the determined state. The very duality of the suffix in the NT forms *Iskariōtēs/Iskariōth* forces us to recognize that the appending of the Greek actor suffix to the Aramaic actor noun occurred in the speech of the educated, bilingual members of the primitive Christian community in Palestine. The central *iō* represents the *ā*', which is the determined state suffix of the Aramaic noun.—D.J.H.

720. G. DELLING, "Georg Pasor als Lexikograph," *NovTest* 22 (2, '80) 184–192.

This study of *Lexicon Graeco-Latinum in Novum Domini nostri Jesu Christi Testamentum* [see § 21–662] considers G. Pasor's method of presenting the information contained in the articles and some of the changes introduced by him in the third edition (1626) in comparison with the other editions (1619, 1621, 1632).—D.J.H.

721. B. GERHARDSSON, "Jesu maktgärningar. Om de urkristna berättarnas val av termer" [Jesus' Miracles. On the Early Christian Narrators' Choice of Terms], *SvenskExegÅrs* 44 ('79) 122–133.

Of words that could be used to describe Jesus' miracles, *teras* is used (with *sēmeion*) only once (Acts 2:22); otherwise it is avoided, since it implies a terrifying phenomenon. *Sēmeion* is also generally avoided—except (curiously) in the Johannine materials—probably because Jesus had traditionally refused to legitimate himself with "signs" (Mt 12:38–40 parr.). The Johannine Jesus uses the term *ergon* to describe his activities. In the Synoptics the most common designation for Jesus' miracles is *dynamis*. Other words occur infrequently: *thaumasion* (Mt 21:15), *paradoxon* (Lk 5:26), and *endoxon* (Lk 13:17). The normal word for Jesus' miracles, *dynamis*, implies a supernormal power (whether divine or demonic); it was probably used because this is the term that Jesus himself had traditionally used (Mt 11:20–24; etc.).—B.A.P.

722. F. NEIRYNCK, "La Concordance de Franciscus Lucas Brugensis (1617)," *EphTheolLov* 55 (4, '79) 366–372.

The concordance to the Vulgate prepared by F. Lucas of Bruges did not appear until 1617. This is evident from the correspondence between Lucas and the printer B. Moretus.—D.J.H.

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723. J. ELLINGTON, "La Bible Segond et la Nouvelle Version Segond Révisée," *BibTrans* 31 (1, '80) 135–140.

The value of the 1978 revision of *Bible Segond* lies in its notes, references, and glossary rather than in the translation itself, which in some respects is more conservative than the 1910 edition. The disappointment with the new edition arises because of its mistaken textual decisions, doubtful exegesis, and general lack of consistency in translation principles and even in spelling.—D.J.H.

724. G. HENNIG, "Zur Revision der Luther-Übersetzung des Neuen Testaments ('Luther-NT '75')," *TheolBeitr* 10 (6, '79) 260–272.

The first part of this article criticizes the most recent revision of the NT section of Luther's

translation [see § 24–33] with reference to the identity, personality, solidity, and stability of its language. The second part offers advice on how the text should be used in the churches and how future revisions of Luther's Bible should proceed.—D.J.H.

725. J. J. PILCH, "Selecting a Bible Translation," *BibTheolBull* 10 (2, '80) 71–77.

The Revised Standard Version and the New American Bible are two of the best representatives of linguistic equivalence or formal correspondence. Their value as study Bibles is especially enhanced in the annotated versions. The adoption of the principle of dynamic equivalence by the Jerusalem Bible, the New English Bible, and the Good News Bible renders them less than satisfactory for serious study. K. N. Taylor's Living Bible is useless as a study-text.—D.J.H.

726. C. R. PRIEBBENOW, "Modern English Translations of the Bible," *Luth TheolJourn* 13 (2–3, '79) 90–97.

Modified literal translations like the Revised Standard Version and the New International Version may be acceptable to theologians and laypeople who have high motivation and access to reference works. The Good News Bible is the result of the application to modern English of the principles used by the Bible Societies to translate the Scriptures into third-world languages. But one has to hope either that its publishers can be influenced to correct its errors and biases, or that it will be superseded by another dynamic equivalence translation without its defects.—D.J.H.

Bulletins

727. K. GRAYSTON, "Recent Foreign Theological Literature: The New Testament," *ExpTimes* 91 (5, '80) 149–153.

This bulletin of thirty books recently published in continental Europe is arranged under four headings: general studies, the Gospels and Acts, Paul, and background and language. Brief descriptions and evaluations are offered.—D.J.H.

728. D. M. SCHOLER, "New Testament Book Survey 1979," *ChristToday* 24 (5, '80) 312–317.

This survey of books published in English in 1979 describes and evaluates thirteen important publications and then treats studies on the NT in general, individual NT documents, Jesus and the Gospels, Paul and others, and Judaism and the NT. [The same issue contains bulletins by C. E. Armerding on the whole Bible (pp. 306–307) and the OT (pp. 308–311).]—D.J.H.

729. D. SENIOR, "The New Testament in Review," *BibToday* 18 (2, '80) 130–136.

This bulletin supplies bibliographic data and brief descriptions for twenty-two books recently published in English on various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

730. E. GÜTTGEMANNS, "Die Funktion der Erzählung im Judentum als Frage an das christliche Verständnis der Evangelien," *LingBib* 46 ('79) 5–61.

Analysis of several rabbinic stories discloses ways in which their rhetorical features (the

frivolity of parodies, the ironic quality of satirical portrayals) aim at involving the hearer with questions about the overall meaning of existence. They foster therapeutic self-laughter rather than document historical happenings. Humor and irony have the theological function of creating distance from the seriousness of religious language; their aesthetic polyfunctionality represents a realizing of the potentialities of the biblical texts (*sensus plenior*). Objections to H. Weinrich's "narrative theology" are discussed, as are possibilities for "reading" the gospels as texts open to future transformations and realizations, rather than as closed in themselves. Jesus' stories and stories about Jesus involve a textual imagination, related to faithful appropriation of and participation in his history.—W.G.D.

731. J. PARKER, "Redaktionsgeschichte et valeur historique des Evangiles," *Hokhma* 12 ('79) 22–46.

After sketching the development of redaction criticism, the article focuses on the criteria for judging the authenticity of Jesus' words in the Gospels (e.g. dissimilarity, coherence, convergence) and subjects those criteria to a methodological critique. The greatest contribution of redaction criticism has been its taking seriously the fact that the Evangelists sought to paint distinctive portraits of Jesus. But the arguments of radical critics like N. Perrin against the historical value of the Gospels are not convincing.—D.J.H.

732. J. N. SUGGIT, "Poetry's Next-Door Neighbour," *JournTheolSAfric* 25 ('78) 3–17.

In order to deepen the faith of their audience, the Evangelists described the incidents of Jesus' life in terms that would enable the hearers to evaluate their own experience and life-style. This thesis is illustrated with reference to the Gospels' portrayal of Judas' betrayal and kiss of Jesus (see Mk 14:45; Mt 26:49; Lk 22:47–48; Jn 18:2–18).—D.J.H.

733. J. TORRIS, "L'énigme du quatrième évangile, à propos des livres de Siegfried Schulz," *CahCercErnRen* 28 (113, '80) 20–27.

The first part of this article describes S. Schulz's attempt in *Q. Die Spruchquelle der Evangelisten* (1972) to distinguish the primitive form of Q from the later redaction used in Mt and Lk. The second part proceeds from that book and Schulz's *Das Evangelium nach Johannes* (1972) and offers reflections on the progressive gnosticizing of the Christian tradition.—D.J.H.

Jesus

734. J. ALONSO DÍAZ, "Jesús, El Predicador," *BibFe* 6 (16, '80) 41–54.

After defining "revolution" and "political compromise," the article reflects on Jesus' preaching and the question of political compromise. Then, having explained the meaning of "spirit," it considers some significant texts in the discourse at the Last Supper (Jn 20:29; 16:17; 14:16). Jesus preached a message whose principal point focused on the primacy of love.—S.B.M.

735. G. APPLETON, "The Jewishness of Jesus," *IrBibStud* 2 (1, '80) 27–39.

Jesus the Jew is the historical Jesus, and we need the help of Jews to discover Jesus and to see the relevance of his personality and teaching. The article discusses the OT models used by Jesus

(e.g. Moses and the Suffering Servant), Jesus' relationship with God as his Father, responsibility for Jesus' death, and anti-Semitism in the NT.—D.J.H.

736. C. E. CARLSTON, "Proverbs, Maxims, and the Historical Jesus," *JournBibLit* 99 (1, '80) 87–105.

It is important to note how pervasive the view was in the primitive church that Jesus spoke in proverbial wisdom. We must also take cognizance of the fact that education, personal character and habits, friendship, women and family relationships, ethnic matters, politics, and prudence are missing from the proverbial material in the surviving Jesus-tradition. Nevertheless, the one hundred or so sayings ascribed to Jesus in the Synoptic Gospels that are sententious in form reflect a substantial kinship with some aspects of that broad phenomenon known as wisdom.—D.J.H.

737. V. CASAS GARCÍA, "Jesús, El Exorcista," *BibFe* 6 (16, '80) 28–40.

Against the background of Jesus' ministry to the sick and the outcasts, the article deals with his confrontation with evil (the man with an unclean spirit in Mk 1:21–28, the Gerasene demoniac in Mk 5:1–20, the Syrophoenician woman in Mk 7:24–30, and the epileptic boy in Mk 9:14–29), with the devil, and with the hardness of heart that is at the origin of evil.—S.B.M.

738. W. R. FARMER, "The Theological Task and the Historical Jesus," *BangalTheolFor* 11 (1, '79) 36–64.

The public career of Jesus took place in Palestine and fell between his baptism by John the Baptist and his own arrest, death, and resurrection. The essential outline of the development of Jesus' message may be reconstructed as follows: (1) proclaiming the imminent coming of the kingdom, (2) calling for repentance from sinners and accepting them into table fellowship, and (3) facing the crises that arose from the delay of the parousia and the Pharisees' resistance. The teachings of Jesus should be explicated within the context of the intrinsic development of his public career. [The same issue contains comments by C. Duraisingh (pp. 65–69) and a reply by Farmer (pp. 70–75).]—D.J.H.

739. M. H. FRANZMANN, "The Quest for the Historical Jesus," *ConcJourn* 6 (3, '80) 102–106.

The quest for the historical Jesus is neither methodologically sound nor theologically legitimate nor kerygmatically and pastorally useful.—D.J.H.

740. J. H. GILL, "Jesus, Irony, and the 'New Quest,'" *Encounter* 41 (2, '80) 139–151.

In the Gospels Jesus frequently uses puns, answers questions with questions of his own, and engages in seemingly irrelevant verbal and nonverbal behavior. This use of irony as a rhetorical device serves as a reliable indication of an authentic feature of Jesus' personhood and message. Examples are found in Lk 2:41–50; Jn 2:1–11; Mt 9:10–13 parr.; Mt 13:10–17 parr.; Mt 15:21–28 par.; Jn 8:2–11; Mt 21:23–27 parr.; Mt 22:15–22 parr.; Jn 13:1–20; Mk 16:12–13; and Lk 24:13–35.—D.J.H.

741. S. GUERRA, "Jesús y la violencia," *RevistEspir* 39 (154, '80) 23–41.

After raising the issue of the political and social implications of the gospel, this article discusses the political scene in Jesus' time up to A.D. 70 and reviews modern assessments of

the historical Jesus from H. S. Reimarus to S. G. F. Brandon. Then it treats Jesus' attitude to violence by examining his crucifixion, reflecting on the evidence of zealot activity during his lifetime, and evaluating the merits of nonviolence both then and now.—S.B.M.

742. W. G. KÜMMEL, "Jesusforschung seit 1965. V. Der persönliche Anspruch Jesu," *TheolRund* 45 (1, '80) 40–84.

The four previous installments of this bulletin of recent research on Jesus were described in §§ 20–746; 21–346; 23–60, 391. The first section of this installment treats books and articles concerning the self-understanding and personal claim of the historical Jesus, while the second (and larger) section considers studies on the Son-of-Man problem. The sixth installment will discuss the trial and death of Jesus. [To be continued.]—D.J.H.

743. M. LATTKE, "Neue Aspekte der Frage nach dem historischen Jesus," *Kairos* 21 (4, '79) 288–299.

Three major phases of research on Jesus can be distinguished: (1) the various attempts at writing lives of Jesus from the middle of the 18th century to the beginning of the 20th century, (2) the contributions of R. Bultmann and his students from 1920 to 1950, and (3) the new developments in the quest for the historical Jesus begun by E. Käsemann and continuing today. Ten theses summarizing the present state of the quest conclude the article.—D.J.H.

744. G. LOHFINK, "Die Unbedingtheit und die Faszination im Leben Jesu," *ErbAuf* 56 (2, '80) 89–98.

Jesus appears harsh toward his family and issues unconditional demands to disciples in several Gospel passages (e.g. Lk 2:42–50; Mk 3:31–35; Lk 9:57–60). This absoluteness must be viewed in light of the alluring fascination of God's kingdom as seen in the parables of the treasure and the pearl (Mt 13:44–46).—D.J.H.

745. P.-G. MÜLLER, "Jesus und das Heil der Völker," *BibKirch* 35 (1, '80) 1–7.

This discussion of the salvation of the nations considers Jesus' interpretation of his death as being "for all," Israel's election as the servant for all peoples, and Jesus' positive attitude toward the Gentiles as the basis for the church's mission.—D.J.H.

746. M. SAENZ DE SANTA MARÍA, "Jesús, El Judío," *BibFe* 6 (16, '80) 17–27.

As seen by history, Jesus is a Jew of his time, concerned with the problems of his people and his era. The article details the facts of Jesus' homeland, his public ministry there, and the links that bind his work to the Judaism of his day.—S.B.M.

747. M. SAENZ GALACHE, "Jesús, El Revolucionario," *BibFe* 6 (16, '80) 55–75.

A description of the political-religious movements of Jesus' time (Pharisees, Sadducees, Zealots, and Essenes) sets the stage for discussing (1) whether Jesus was a religious revolutionary, bearer of a revolutionary justice and love, (2) whether he was a political revolutionary, and (3) the reasons for his death. Jesus' was a liberating revolution, the triumph of love over selfishness, guaranteed by his resurrection.—S.B.M.

748. A. SALAS, "Jesús, El Hombre-Dios," *BibFe* 6 (16, '80) 96–117.

The article traces the movement of Christianity from the historical Jesus to the Christ of faith.

It discusses (1) the primitive kerygma, (2) the Christ, the Son of God, (3) the man-God and the God-man, and (4) Jesus, the new face of God.—S.B.M.

749. A. SALAS, "Jesús, El Libertador," *BibFe* 6 (16, '80) 76–95.

In the light of human history, the end of Jesus' life is a failure, his death a tragedy. Yet his death was a liberation, his resurrection a liberating force, and he himself both liberated and liberator. Each of these points is discussed, with the conclusion that (1) Jesus' liberation cannot be confined to the sociopolitical sphere but must embrace all of human existence, (2) his life was a struggle against egoism, and (3) to be a Christian is not to be liberated, but to yearn to have part in the liberating force of the resurrection.—S.B.M.

750. G. F. SNYDER, "The Social Ministry of Jesus," *Brethren Life and Thought* [Oak Brook, IL] 25 (1, '80) 14–19.

The rubrics of the pattern of social change offered by the Bible are land, wandering, and city. By being a wandering charismatic, Jesus destroyed the OT sense of the kingdom as a political unit with land implications. For the NT the city is the locus of God's redemptive activity. The ministry of Jesus calls us from a parochial sense of the land to a universal sense of the city.—D.J.H.

751. J. SOBRINO, "Jesus' Relationship with the Poor and Outcasts: Its Importance for Fundamental Moral Theology," *Concilium* 130 ('79) 12–20.

Jesus' actions in the service of the kingdom of God show that liberation of the poor and outcasts should not only be proclaimed as God's will for the world but should also be brought to fruition. Voluntary solidarity with the poor and outcasts is the way to bring the kingdom into being.—D.J.H.

Passion and Death

752. C. A. BLAISING, "Gethsemane: A Prayer of Faith," *JournEvangTheolSoc* 22 (4, '79) 333–343.

The prayer of Christ in Gethsemane (Mt 26:39; Mk 14:35–36; Lk 22:42) was a prayer of faith, in complete agreement with the will of the Father and in total harmony with all that Jesus had taught about himself to that point. (1) By the nature of the conditional clause, the request is assumed to be possible and to be the will of the Father. (2) The final clause can quite naturally be taken as a declaration that the request is the Father's will, not simply Christ's alone. (3) With the verb *parerchomai* Jesus prays not that the hour will disappear, but that it will go past after it arrives. (4) The cup is a figure for the wrath of God, which on the basis of Isa 51:17–23 can be taken away after it has been drunk.—D.J.H.

753. V. BORTIN, "Science and the Shroud of Turin," *BibArch* 43 (2, '80) 109–117.

The article describes the scientific tests on the Shroud of Turin carried out in 1978 as well as the earlier examinations and the historical references to the shroud. Thus far, members of the research group have been unable to find any indications that the shroud is a forgery, but eventually they will have to arrive at an explanation that satisfies all the qualities of the image.—D.J.H.

754. H. COUSIN, "Dieu a-t-il sacrifié son fils Jésus?" *LumVie* 29 (146, '80) 55–67.

The verbs used in connection with the passion of Jesus ("hand over," "kill," "be handed over," and "hand oneself over") refer alternately to the divine initiative, the crime committed by human beings, and Jesus' offering of himself. Rather than dividing the responsibility, it is better to recognize the ability of Semitic thought to affirm concurrently God's intervention in history and human responsibility.—D.J.H.

755. G. GHIBERTI, "Sepolcro, sepoltura e panni sepolcrali di Gesù. Riconsiderando i dati biblici relativi alla Sindone di Torino," *RivistBib* 27 (1–2, '79) 123–158.

This survey and critique of research on the Shroud of Turin discusses the tomb, the burial customs of Jesus' day, and the various cloths used for burial. The general conclusion is that exegetically no significant advance has been made in the past twenty years. The form of the tomb can be reconciled with the authenticity of the Shroud. The *arōmata* (see Mk 16:1) could have been solid or liquid, and anointing would not exclude the theory of vaporization as explaining certain stains on the cloth. There remains, however, the question of how John's account of the anointing squares with that of the Synoptic Gospels. The discussion revolves about the cloths mentioned. According to those favoring the authenticity of the Shroud (e.g. C. Lavergne, A. Vaccari), the *othonia* (Jn 19:40; Lk 24:12) were the narrow strips used to bind together the hands and the feet when transporting the corpse. The arguments for identifying the *soudarion* (Jn 20:7; 11:44) with a chin cloth (i.e. a narrow band tied under the chin and on the head) do not seem convincing. Perhaps one should study the Evangelists' purpose in writing and ask whether in certain points they meant to convey historical information, while in others they were only concerned with the theological import.—J.J.C.

756. M. HENGEL, "Der stellvertretende Sühnetod Jesu. Ein Beitrag zur Entstehung des urchristlichen Kerygmas," *IntKathZeit/Communio* 9 (1, '80) 1–25, (2, '80) 135–147.

(1) Gentile hearers of the gospel would have been thoroughly familiar not only with the hero's death as the way to apotheosis and death for others out of love but also with the concept of voluntary death as expiatory sacrifice. The pre-Pauline formula "Christ died for our sins" (see 1 Cor 15:3) has many analogies in Greek writings and in Jewish documents from Maccabean times onward; it probably reflects the language and theology of the Hellenist Christians at Jerusalem. The "sacrificial" formula (see Rom 8:32; Mk 10:45) has Semitic roots (see Isa 53; 43:3–4) and may stem from the Aramaic-speaking community or from Jesus himself. (2) The objections raised against the origin of the soteriological interpretation of Jesus' death in the earliest Aramaic-speaking community are not convincing. The disciples' understanding of Jesus' death as the eschatological event of salvation in the sense of the Messiah's atoning death can be traced back to Jesus' own teaching.—D.J.H.

757. A. VARGAS-MACHUCA, "¿Por qué condenaron a muerte a Jesús de Nazaret?" *EstEcl* 54 (211, '79) 441–470.

That Jesus was crucified by Roman authority under Pontius Pilate is certain, but the reasons behind this fact are problematic. Three evident explanations are (1) the myth of Jesus as revolutionary leader, (2) Jesus' conflicts with Jewish leaders, and (3) the conflicts that led to the denunciation to Pilate, who felt compelled to forestall the political repercussions of Jesus' religious activity. The first explanation can be dismissed because of its selective manipulation of the external data and its tendency to dismiss whatever in the Gospel accounts does not fit its

theories as “later falsifications” by the Evangelists. The second alternative has abundant evidence in the Gospels, e.g. Jesus’ preaching of the kingdom to marginal people, association with publicans and sinners, conflicts with the Sadducees, purification of the Temple, and response to the high priest (Mk 14:62). The political-religious situation of Judea under Roman rule necessitated Pilate’s intervention. This view finds confirmation in the Talmud and in Paul’s letters (1 Cor 1:23; Gal 3:13).—S.B.M.

758. H. U. VON BALTHASAR, “Crucifixus etiam pro nobis,” *IntKathZeit/Communio* 9 (1, '80) 26–35.

After showing how pervasive the idea of Christ’s death “on our behalf” is in the NT, the article examines the basis of this concept in Jesus’ self-consciousness and explores how the Holy One could enter the spiritual dwelling of the sinner.—D.J.H.

The Resurrection

759. O. HAGEMEYER, “Die Auferstehung Jesu im Licht der Lehre der Rabbinen während und nach der Zeitenwende,” *Heiliger Dienst* [Salzburg] 34 (1, '80) 26–32.

The rabbis joined the OT idea that body (*gûp*) and life belong together with the Greek philosophical dualism of soul and body. From this combination developed the Christian teaching of the resurrection of the flesh as a synthesis of ancient Near Eastern, biblical, and Greek concepts.—D.J.H.

760. E. KOPEĆ, “Chrystofanie jako znaki zmartwychwstania chrystusa (Christophanies comme signes de la resurrection du Christ),” *RoczTeolKan* 25 (2, '78) 21–29.

Analysis of the resurrection accounts reveals that one group of descriptions highlights the resurrection as Jesus’ return to life (Lk, Jn), and another group sees it as Jesus’ exaltation (Mt). The former appears more fact-centered, while the latter is interpretive. This distinction corresponds to the Jerusalem and Galilee traditions long identified by scholars. The two perspectives and traditions are rooted in two distinct Christologies coexisting in early Christianity. Though described differently, the postresurrection appearances of Jesus are real and explain the sudden change in the life and activities of the apostles as well as the dynamic development of early Christianity.—J.P.

761. W. MARXSEN, “The So-called Saving Events between Good Friday and Pentecost,” *AusBibRev* 27 ('79) 15–23.

The resurrection of Jesus (like the ascension) was not really a change of place but a way of saying that Jesus had been raised to life in the realm of the Spirit. The raising of Jesus expresses *extra nos* what was experienced in the *pro nobis*. The first believers asserted that their actions were occasioned by their having seen Jesus and explained their experience on the basis of the resurrection of Jesus by God. Those who insist on the event-character of the resurrection of Jesus want to say something about the *extra nos* independent of the *pro nobis*. Then they press statements found here and there in individual NT writings into a sequence of events including the descent into Hades, the ascension, and the coming of the Spirit at Pentecost.—D.J.H.

762. A. RODRÍGUEZ CARMONA, "Origen de las fórmulas neotestamentarias de resurrección con anistánai y egeírein," *EstEcl* 55 (212, '80) 27–58.

The 107 resurrection formulas in the NT that employ the verbs *egeirein* and *anistanai* are analyzed according to their tenses: future, present, aorist, and perfect. The NT and intertestamental Jewish writings show many affinities in the use of the formulas in the present and future tenses. But the NT prefers the aorist (the resurrection as an event realized in Jesus) and the perfect (the state of the risen Jesus). The great novelty of the NT lies in relating the resurrection to Jesus.—D.J.H.

Synoptics

763. H. BINDER, "Von Markus zu den Grossevangelien," *TheolZeit* 35 (5, '79) 283–289.

Lk's "great omission" from Mk was first omitted not by Lk but by an intermediate Gospel. This "deutero-Mk" made room for Q by leaving out Mk 6:45–8:26, a section that duplicated themes already treated. Awareness of this compilation of Mk and Q enables us to reconstruct the original form and extent of Q. Where Lk (on intrinsic grounds) has the more primitive form of sayings common to it and Mt, we are dealing with deutero-Mk and thus with actual Q material. Where Mt has the more primitive form, we are dealing with material that Lk has drawn from Mt for its redaction of deutero-Mk and thus with Matthean *Sondergut*. Exclusion of the latter material yields a new reconstruction of Q and an important glimpse of an early non-eschatological stage of the Gospel tradition.—J.R.M.

764. M.-E. BOISMARD, "The Two Source Theory at an Impasse," *NTStud* 26 (1, '79) 1–17.

Source-critical analysis of Mk 6:31–34; Mt 14:13–14; and Lk 9:10b–11 (cf. Jn 6:1–2) leads to the following conclusions: (1) Mk blends two parallel accounts, taken from distinct sources, which can be called Document A and Document B. (2) Mt I depends on Document A, and Mt II complements Mt I by copying a section from Mk. (3) Lk depends fundamentally on Mt I and uses Mk only as a complement. (4) Jn depends on Document A or perhaps Mt I.—D.J.H.

765. J. D. CROSSAN, "Paradox Gives Rise To Metaphor: Paul Ricoeur's Hermeneutics and the Parables of Jesus," *BibRes* 24–25 ('79–'80) 20–37.

This critique and development of P. Ricoeur's understanding of parables [see § 20–367] first adds the element of brevity to his generic definition of parable and explores further the elements of metaphoricity and narrativity. The second part focuses on Jesus' parables as limit-expressions and their paradoxical character. With Jesus the Jewish tradition forced the aniconicity of God onto the surface of language and, with inevitable paradox, announced that God could no more be trapped in the forms and genres of linguistic art than in the shapes and figures of plastic art. [The issue (pp. 71–76) includes a response by Ricoeur.]—D.J.H.

766. J. K. ELLIOTT, "Mathētēs with a Possessive in the New Testament," *TheolZeit* 35 (5, '79) 300–304.

As a general rule, *hoi mathētai* in the Gospels is qualified by *autou* (or some other possessive) to distinguish Jesus' disciples from the disciples of others. When preference is given (as it should be) to readings that follow this principle, the resultant text will show more similarities among the Gospels than are now recognized.—J.R.M.

767. J. K. ELLIOTT, "Textual Criticism, Assimilation and the Synoptic Gospels," *NTStud* 26 (2, '80) 231–242.

The best way to solve the problem created by intermingled assimilated passages in the Synoptic Gospels is to establish the text of the separate Gospels by appealing to the Evangelist's style and usage, when this can be determined and demonstrated. This means that in establishing the text of the Synoptic Gospels, variants will be accepted if they are in accord with the author's style or NT usage, even if the resultant text may increase the similarities between the Gospels. The examples illustrating this rule concern NT usage (*mathētēs* plus *autou*, the use of diminutives, compound verbs followed by the same preposition) and Markan style.—D.J.H.

768. G. D. FEE, "A Text-Critical Look at the Synoptic Problem," *NovTest* 22 (1, '80) 12–28.

Application of the principles of textual criticism to the Synoptic problem indicates that the basic solution is a literary one of interdependence among the Gospels. The best, though not the only, explanation for all the data is that Mk was the source of both Mt and Lk and that Matthew and Luke had access to various sources, some of which they had in common and many of which were probably still in the oral stage.—D.J.H.

769. R. KIEFFER, "La christologie de supériorité dans les Évangiles synoptiques," *EtudThéolRel* 54 (4, '79) 579–591.

The Synoptic Gospels portray Jesus as superior to John the Baptist and the prophets, David, the Sabbath and the Temple, and Jonah and Solomon. These claims reflect a hierarchical perspective according to which Jesus surpassed his prophetic, royal, and priestly prefigurations in the OT. To the vertical model in the Synoptic Gospels, John and Paul added dimensions of anteriority, ultimacy, and opposition.—D.J.H.

770. R. KIEFFER, " 'Mer-än'-kristologin hos synoptikerna' [The "More-Than" Christology in the Synoptics], *SvenskExegÅrs* 44 ('79) 134–147.

A hitherto overlooked aspect of NT Christology is the use of the comparative "more than" to distinguish Jesus from other figures. In the Synoptic Gospels Jesus is presented as "stronger than" or "more than" John the Baptist and other prophets (Mk 1:7 parr.; Mt 11:7–15 par.; Mk 6:14–16 parr.; Mk 8:27–30 parr.; Mk 9:2–9 parr.), David (Mk 12:35–37 parr.), the Sabbath and the Temple (Mk 2:23–28 parr.), Jonah and Solomon (Mt 12:38–42; 16:1–4; Lk 11:29–32). These comparisons reflect a "hierarchical" world-view, with examples taken from the Scriptures. Jesus is presented as superior to the important prophetic, royal, and priestly prototypes of the OT. In other NT texts "horizontal" models (e.g. Pauline and Johannine conceptions of preexistence, comparison with Abraham, Moses, etc.) are added to the hierarchical "vertical" models. A possible *Sitz im Leben* for the Christology of superiority is the early Christian liturgy, in which Scripture readings were followed by narratives of Jesus' words and deeds.—B.A.P.

771. O. LINTON, "Coordinated Sayings and Parables in the Synoptic Gospels: Analysis versus Theories," *NTStud* 26 (2, '80) 139–163.

This article analyzes twenty instances in the Synoptic Gospels where sayings are joined in pairs or larger groups (e.g. Mt 4:1–11; 5:3–12; Lk 6:24–26; Mt 5:13–16; 5:21–48), especially those cases in which two parts of a double saying are built up in an analogous way. The pattern of coordinated sayings and parables occurs in all four "sources" (Mk, Q, M, L) and appears in closed (two parts) and open (three or more) types. We are entitled to perform a purely analytical

examination of the texts independently of any more or less current Synoptic theory about the extent of the Markan and Q material.—D.J.H.

772. F. NEIRYNCK, "Once More: The Symbol Q," *EphTheolLov* 55 (4, '79) 382–383.

L. H. Silberman's conjecture [§ 24–73] that the use of Q for the Gospel source was influenced by J. Wellhausen's Pentateuchal siglum Q is far from plausible. The Pentateuchal signs Q, E, J, and P are initial letters, and J. Weiss most probably used Q as the initial letter of *Quelle* [§ 23–79].—D.J.H.

773r. B. ORCHARD AND T. R. W. LONGSTAFF (EDS.), *J. J. Griesbach: Synoptic and text-critical studies 1776–1976* [NTA 23, p. 231].

M. CAUSSE, "Réflexions sur le problème synoptique," *EtudThéolRel* 55 (1, '80) 113–119.—If this book had as its object to convince readers of the priority of Mt, it brings to the fore decisive arguments against it. By two different modes of approach (the *analyse ordinale* of L. Frey and linguistic considerations), the article argues for two different sources in the Synoptics. Griesbach was right to deny the existence of a Gospel in Hebrew, but wrong to reject the credibility of Papias' testimony about Mark. The priority of Mt goes back only to Augustine, whose Greek left much to be desired.—S.B.M.

774r. A. POLAG, *Fragmenta Q. Textheft zur Logienquelle* [NTA 23, p. 353].

F. NEIRYNCK, "L'édition du texte de Q," *EphTheolLov* 55 (4, '79) 373–381.—The article discusses Polag's reconstruction of Q, the form of the text judged to represent Q, and the critical apparatus. The book combines three tasks: the synoptic comparison of traditions common to Mt and Lk, the reconstruction of the text of Q, and an inventory of critical opinions. It might have been better to handle these tasks separately.—D.J.H.

775. H.-H. SCHROEDER, "'Oikos' y justicia en los evangelios sinópticos," *RevistBíb* 41 (4, '79) 249–259.

Preliminary reflections on justice and its significance for individuals and their relations with their neighbors emphasize Jesus' revelation of love as the very heart of the Law. From these reflections the article proceeds to examine the meaning of *oikos* ("house") and its implications for relationships between husband and wife, fathers and children, masters and servants. In Jesus' teachings on separation from the family (e.g. Mk 13:12), hating father and mother (Mt 10:37–38), and the obstacle that parents can be for disciples (Lk 9:61–62), we find that the suppression of natural and social ties to the family expresses God's justice, and that the validity of the commandments is stressed as an expression of God's will.—S.B.M.

776. R. C. TANNEHILL, "Tension in Synoptic Sayings and Stories," *Interpretation* 34 (2, '80) 138–150.

The Gospels contain a large amount of tensive language expressing conflict with ordinary ways of thinking and acting. The sayings attributed to Jesus frequently emphasize the tension between his position and another position, expressed or assumed. The various types of pronouncement stories (objections, corrections, commendations, quests) relate provocation and response in different ways. In Mk the tension between Jesus and the disciples, internal to the story, mirrors the external tension between the church as the author perceives it and the discipleship to which it is called.—D.J.H.

777. J. P. BURCHILL, "Discipleship Is Perfection. Discipleship in Matthew," *RevRel* 39 (1, '80) 36-42.

Matthew taught that the initiative in discipleship belongs to Jesus and that the disciples listen to him and belong to his school in order to be associated with him in his mission. The following of Jesus, which includes a similar destiny and suffering, is perfection, for it is a radical obedience to the Torah as interpreted by Jesus.—D.J.H.

778. D. HILL, "Son and Servant: An essay on Matthean Christology," *JournStudNT* 6 ('80) 2-16.

J. D. Kingsbury's claim that Son of God has such absolute primacy in Mt that all other christological titles and themes are secondary to or subsumed under it, is not entirely accurate. The Servant theme gives the necessary content to Matthew's Son-of-God Christology. In fact, Jesus' sonship is expounded, given content, and possibly even validated by Matthew in terms of Jesus' servanthood in general and by his exemplification of the Servant of Yahweh. This point is established by reference to the possibly implicit and explicit references to the OT Servant passages, L. Cope's suggestion that chap. 12 was intentionally structured around Isa 42:1-4, and B. Gerhardsson's argument that Matthew set out to present Jesus as the Son of God taking it upon himself to be the perfect Servant of God in all things.—D.J.H.

779r. [Mt 1-2] R. E. BROWN, *The Birth of the Messiah* [NTA 22, pp. 85-86; § 24-413r].

R. LAURENTIN, "Exégèses réductrices des Evangiles de l'enfance," *Marianum* 41 (1-4, '79) 76-100.—Between 1950 and 1970 an interdenominational consensus was reached in Mariology, but this has been ruptured by exegetes using a narrowly defined historical-critical method within a one-dimensional system. Without denying the great and many merits of Brown's study, this article tries to indicate its ambiguities and limits as symptomatic of recent approaches to the infancy narratives. Brown fails to recognize the weight of Christian and Jewish tradition as well as the value of more recent scientific methods like structuralism. A rationalist influence and a certain positivism seem to have prevented him from assessing the extent to which the virginal conception was indispensable to both Lk and Mt. To set oneself free from every tradition of interpretation is to despoil the text of its ability to address the present. Exegesis today suffers less from a lack of freedom than from a disorientation. The debate on the infancy narratives remains open, and the exegetical method too must remain open to an objective examination of the text from every aspect.—S.B.M.

780r. ———, *Idem*.

M. MIGUENS, "The infancy narratives and critical biblical method," *IntCathRev/Communio* 7 (1, '80) 24-54.—Brown has little reason to maintain that no witness to the infancy facts could or did tell the story in whole or in part. In the matter of historicity the infancy accounts are in no worse position than the rest of the Gospel material. Furthermore, the assumption that the infancy stories depend on later christological developments paralleling the formation of the Gospels is not consistent with the NT evidence. Brown's work is an example of exegetical research built upon unproven assumptions and fabricated conflicts in the sources. It rests on questionable philosophical and theological presuppositions.—D.J.H.

781. [Mt 1–2] A. SALAS, “La figura de María en los evangelios de la infancia,” *CiudDios* 192 (3, ’79) 337–354.

Mt 1–2 and Lk 1–2 link Mary’s greatness to the virginal conception of Jesus her son. Both Evangelists were interested in the birth of the man who is God and his place in salvation history, not in the virginity of Mary *per se*. Mary’s dignity is rooted in her role as mother and her participation in the mystery of salvation.—D.J.H.

782. A. GLOBE, “Some Doctrinal Variants in Matthew 1 and Luke 2, and the Authority of the Neutral Text,” *CathBibQuart* 42 (1, ’80) 52–72.

Some 20th-century critics and committee translations have questioned the authenticity of a few Neutral readings affecting the doctrine of the virginal conception. However modern scholars interpret the texts, it is certain that Matthew and Luke believed that Jesus had been conceived by a virgin without human intervention. The virginal conception was discussed locally from the 2nd century onward and soon became a battleground for debate in the West and Syria. Examination of the disputed passages (Mt 1:16, 18, 19, 20, 24, 25ab; Lk 2:5, 22, 27, 33, 41, 42, 43, 48) shows that the Neutral witnesses preserve the most ancient, authoritative text and that none of the non-Neutral variants stands rigorous scrutiny.—D.J.H.

783. J. LAGRANDE, “How was the Virgin Mary ‘Like a Man’ (’yk gbr’)? A Note on Mt. i 18b and Related Syriac Christian Texts,” *NovTest* 22 (2, ’80) 97–107.

If the Evangelist intended a structural consistency between Mt 1:18b and the references to the four women in the genealogy, he may have thought that Mary conceived “like a man” from the Holy Spirit (understood as feminine). This interpretation coincides exactly with *Odes of Solomon* 19:10a: “She brought forth, as a man, by will.” It is also suggested by *Gospel of Philip* 17 and *Gospel of Thomas* 15, 22, 114.—D.J.H.

784. [Mt 4:1–11] D. ZELLER, “Die Versuchungen Jesu in der Logienquelle,” *TrierTheolZeit* 89 (1, ’80) 61–73.

The account of Jesus’ temptations (Mt 4:1–11; Lk 4:1–13) reflects a late stage in the redaction of Q. It is a biographical legend concerning the qualifying test passed by the hero. It has been interpreted paradigmatically, theologically (salvation history), and apologetically; it is best understood as a paradigm warning Christians against material desires, provoking God, and influence and wealth. The passage is part of the paraenetic tendency of Q and supplies the basis for Jesus’ authority.—D.J.H.

Mt 4:18–19, § 24–805.

785. [Mt 5:5] J. S. CROATTO, “Los oprimidos poseerán la tierra (Recontextualización de un tema bíblico),” *RevistBíb* 41 (4, ’79) 245–248.

The theme of possessing the land in Mt 5:5 must be viewed against Israel’s tradition of the land as seen in Exodus, the Yahwist anthropology in Genesis, and the OT prophets. In the political-religious context of Jesus’ time, the promise of Ps 37:11 nourished the hope of the ‘*ānawîm* to become free. They are the symbol of all the marginal and oppressed people. The rest

of the NT, however, seems to be concerned with the more universal concepts of faith, redemption, resurrection, etc. Christian tradition displayed a similar tendency to minimize possessing the earth and accentuated only the first part of the beatitude, "blessed are the meek." Nevertheless, the central OT kerygma of the land as both gift and object of human labor is reinforced in Jesus' own proclamation that promised the land, an expression for the kingdom, to the 'ānawîm and the humble.—S.B.M.

786. [Mt 5:5] D. LOSADA, "Bienaventurados los mansos porque ellos heredarán la tierra," *RevistBíb* 41 (4, '79) 239–243.

The article first reviews the beatitudes common to Mt 5:3–12 and Lk 6:20–23 with reference to their background in Isa 61:1–2; Ps 107:9; and *Testament of Judah*. Then it deals with the beatitudes peculiar to Mt. Against the background of Psalm 37, the "meek" of Mt 5:5 are the poor, the afflicted, the peacemakers, and the pure of heart—all of whom are blessed in the other beatitudes. Though the reward promised to the meek can have an eschatological sense, it is preferable to see the Christians as heirs to the land promised by God, since the church is the true Israel.—S.B.M.

787. [Mt 5:9] F. BRÄNDLE, "¡Bienaventurados los que buscan la paz!" *RevistEspir* 39 (154, '80) 9–22.

In order to disengage the theological message of Mt 5:9, it is necessary to determine the general meaning and the structure of Matthew's beatitudes, in which the presence of the kingdom and the demands for a radically new justice are intimately linked. The blessing on the peacemakers is to be understood against its OT background that links peace with justice (see Psalm 72) as well as within the larger Matthean context that associates peace with the children of God. The filial dimension of the disciples' relation to God throughout the Sermon on the Mount, their confidence before the Father, and their pardon of enemies make them peacemakers.—S.B.M.

788. [Mt 5:29–30] J. SCHATTENMANN, "Jesus und Pythagoras," *Kairos* 21 (2–3, '79) 215–220.

Mt 5:29–30 (see Mk 9:45) corresponds in thought to the enigmatic "eunuch saying" of Mt 19:11–12. These sayings must originally have formed an independent unit of traditional material. This unit was divided by a redactor, and one of the components was inserted into the Sermon on the Mount. Since the Jews had a horror of self-mutilation, the sayings could best be applied to and understood in a non-Jewish context. In the 3rd century A.D. Iamblichus in *Life of Pythagoras* 31.187 quoted a catechetical saying of Pythagoras: "One should cut off (*apokoptein*) with fire and sword all that does not comply with right measure." Since Neopythagoreanism was widespread by the time of Jesus, it is possible to posit a direct contact between Jesus and Neopythagoreanism.—S.T.

789. J. J. KILGALLEN, "To what are the Matthean Exception-Texts (5,32 and 19,9) an Exception?" *Biblica* 61 (1, '80) 102–105.

The Matthean exception clauses ("except for the case of *porneia*") refer only to the fact that in some cases divorce is not adulterous. Mt 5:32 deals with divorce simply as an example of adultery, whereas Mt 19:9 involves the larger question as to the fundamental reason why divorce is not allowed. Rather than offering the possibility of exceptions to his law against divorce, Jesus merely rejects the general rule that divorce is adulterous.—D.J.H.

790. [Mt 5:43–48] J. MOULDER, “Who are my Enemies? An exploration of the semantic background of Christ’s command,” *JournTheolSAfric* 25 (’78) 41–49.

In Mt 5:43–48 and Lk 6:27–36 Christ commands his disciples to love their enemies. Examination of the way in which *echthros* is used in the Septuagint and in Mt and Lk demonstrates that Christ’s command refers both to personal enemies and to impersonal enemies of the kind encountered in war and violent political situations.—D.J.H.

Mt 6:9–13, § 24–811.

791. [Mt 6:25–33] F. X. D’Sa, “‘Dhvani’ as a Method of Interpretation,” *Biblehashyam* 5 (4, ’79) 276–294.

The theory of “dhvani” as it appears in the history of Kāvyaśāstra in India postulates a sphere of suggested meaning and takes the reader to a depth that is experienceable but not expressible. In the case of Mt 6:25–33 the theory of dhvani evokes the care with which the heavenly Father fulfills his task.—D.J.H.

792. [Mt 7:14] A. J. MATTILL, “‘The Way of Tribulation,’ ” *JournBibLit* 98 (4, ’79) 531–546.

The meaning of *tethlimmenē* in Mt 7:14b is the same as that of the related word *thlipsis* in Acts 14:22; the word refers to the end-time tribulations, including persecution, on the way leading to eternal life in the kingdom of God. This interpretation is based on the meaning of ‘life,’ the use of *thlibō* and *thlipsis* in Mt and other documents, the context in Mt 7:13–14, and the apocalyptic image of the narrow gate.—D.J.H.

793. R. E. MOROSCO, “Redaction Criticism and the Evangelical: Matthew 10 a Test Case,” *JournEvangTheolSoc* 22 (4, ’79) 323–331.

The structure and content of Matthew’s commissioning story in 9:35–11:1 point beyond the mission of the Twelve in Israel to the mission of the church in the world. The tension between 10:16–23 and the rest of the discourse arose from the Evangelist’s transfer of sayings from the eschatological discourse (see Mk 13:9–13). This kind of redactional activity enabled Matthew to speak about the unity of the messianic mission and to the mission of his own church.—D.J.H.

794. [Mt 11:12–13] D. R. CATCHPOLE, “On Doing Violence to the Kingdom,” *JournTheolSAfric* 25 (’78) 50–61.

In the saying on violence to the kingdom the order in Lk 16:16 is probably more original than in Mt 11:12–13. The original subject of the saying’s first half was “the Law and the Prophets,” and the saying implied the fixing of a time limit. The terms “all” and “prophesied” are secondary Matthean alterations. The Q form of the tradition corresponded almost exactly to Lk 16:16a plus Mt 11:12: “The Law and the Prophets were until John. From the days of John until now the kingdom of God has suffered violence and the violent take it by force.” The saying takes us to the heart of Jesus’ mission. It transposes the judgment of those who opposed John’s and Jesus’ preaching about the nearness of the kingdom into opposition to the kingdom itself.—D.J.H.

795. [Mt 13:33] E. WALLER, “The Parable of the Leaven: A Sectarian Teaching and the Inclusion of Women,” *UnSemQuartRev* 35 (1–2, ’79–’80) 99–109.

Analysis of the major elements in the so-called parable of the leaven in Mt 13:33; Lk 13:20–21;

and *Gospel of Thomas* 96 reveals the following version as original: "The kingdom of God is like a woman who took leaven and hid it in three measures of meal until it was all leavened." The referent of the kingdom is the woman as in *Thomas* 96, and there are striking parallels between this parable and the epiphany to Sarah in Gen 18:1–10. Three levels in the meaning of the parable can be distinguished: redactional (God's activity in Mt and Lk, the gnostic *logos* theology in *Thomas*), traditional (the interaction of human time and sacred time), and sectarian (woman as the locus of sacred activity).—D.J.H.

Mt 13:45–46, § 24–1051.

Mt 13:47–49, § 24–805.

Mt 19:9, § 24–789.

Mt 19:11–12, § 24–788.

796. A. FEUILLET, "Le caractère universel du jugement et la charité sans frontières en Mt 25, 31–46," *NouvRevThéol* 102 (2, '80) 179–196.

Recent attempts at limiting either the scope of the judgment or the character of the love praised in Mt 25:31–46 are unconvincing. The only acceptable interpretation is the one that understands "all the nations" in v. 32 as involving all humanity and "the least of these my brothers" as including all people in distress of some kind. The passage is the third element in a series portraying dimensions of faith (24:1–44), hope (24:45–25:30), and charity (25:31–46).—D.J.H.

797. [Mt 28:16–20] J. MATTHEY, "The Great Commission according to Matthew," *International Review of Mission* [Geneva] 69 (274, '80) 161–173.

An exegesis of Mt 28:16–20 reveals this basic point: Because God has chosen to be present in the little, suffering disciples and to reign in this way, he will reach all Gentile nations only if disciples reach them and if Christian communities live there in clear reference to the Nazarene and his teaching. But Mt 10 and 24–25 emphasize that he will reach the nations only if the bearers of the gospel come as poor, exposed, and defenseless people and bear God's peace in a violent world.—D.J.H.

Mark

798. C. BONNET, "Le désert. Sa signification dans l'Evangile de Marc," *Hokhma* 13 ('80) 20–34.

After discussing the significance of the desert (*midbār*) in the OT and intertestamental Judaism, the article explores the uses of *erēmos* and related terms in Mk under three headings: the prelude to Jesus' ministry (1:3, 4, 12, 13), the place of retreat (1:35; 6:31, 32), and the scene of the multiplication of the loaves (6:35; 8:4). The theme was employed in Mk to underline the ambiguity of Jesus, who came to respond to the eschatological expectation of the old covenant, but surpassed it because he was really the Son of God.—D.J.H.

799. W. H. KELBER, "Mark and Oral Tradition," *Semeia* 16 ('79) 7–55.

The English version of an article also published in German in *LingBib* [§ 24–106].—D.J.H.

800. M. F. KIRBY, "Mark's Prerequisite for Being an Apostle," *BibToday* 18 (2, '80) 77–81.

Mk 3:13–15 shows that Jesus named the Twelve (1) to be with him and (2) to be sent out in order to preach and expel demons. Separate from, and prior to, the apostolic mission (see 6:30) was their being with Jesus. Companionship is Mark's major contribution to the theology of discipleship and apostleship.—D.J.H.

801. D. LÜHRMANN, "Biographie des Gerechten als Evangelium. Vorstellungen zu einem Markus-Kommentar," *Wort und Dienst* [Bielefeld] 14 ('77) 25–50.

The idea of Jesus as a prophet and the titles Messiah, Son of God, and Son of Man were related by Mark to the suffering, righteous one (see Wis 2:12–20). The Gospel as a whole was composed as the biography of the righteous person and encouraged identification with this aspect of Jesus' life and death (see Mk 8:27–10:52). The content and position of Mk 13:5–37 indicate that it was intended as the testament of Jesus.—D.J.H.

802. E. S. MALBON, "Mythic Structure and Meaning in Mark: Elements of a Lévi-Straussian Analysis," *Semeia* 16 ('79) 97–132.

The method used in this investigation of the mythic structure of Mk has been synthesized from the writings of C. Lévi-Strauss and involves (1) isolating the relations or narrative facts and gathering them into bundles of relations or orders, (2) considering both the chronological sequence and the theoretical schema of each order, (3) integrating the orders to clarify the fundamental opposition, and (4) applying the formula of mythic structure to this integration. Three orders of the Markan narrative (geographical, calendrical, theological) are sequentially and schematically outlined, and the significance of the latent content of each order is considered before the global integration is sketched. The Lévi-Straussian analysis suggests that in Mk two central conflicts moving toward mediation are chaos versus order and expectation versus surprise.—D.J.H.

803. R. C. TANNEHILL, "The Gospel of Mark as Narrative Christology," *Semeia* 16 ('79) 57–95.

The study of Mk as narrative reveals more unity and more art in the Gospel than is commonly recognized. This fact emerges from a consideration of the narrative lines flowing from the commissions or tasks of the major characters and groups and is enriched by attention to the role relationships among Jesus and others in the story, which sometimes involve reiterative enrichment and sometimes unexpected development. Among the compositional techniques are the delayed disclosure of Jesus' and the disciples' full commissions as well as the repeated uses of irony, paradox, and enticement to false hope. In these and other ways the Evangelist communicates with his anticipated readers concerning their life situation by means of the story of Jesus that he is telling.—D.J.H.

804. B. M. F. VAN IERSEL, "The gospel according to st. Mark—written for a persecuted community?" *NedTheolTijd* 34 (1, '80) 15–36.

In addition to those passages in Mk that contain linguistic signals pointing toward a situation of persecution (13:9–13; 4:17; 10:29–30, 38–39), there are others that receive added significance when read in the context of an oppressed and persecuted community (3:28–29; 4:35–41; 8:34–9:1; 9:42–49). The structural centrality of 8:27–9:13 and that section's close connections to the beginning (1:1–15) and end (14:1–16:8) of the narrative focus attention on persecution. The Gospel would be most meaningful in a situation of actual persecution, but it also has its impact

when read in a place where signs point toward imminent persecutions or in a community aware that persecution and oppression are integral parts of the existence of a Christian community.—D.J.H.

Mk, §§ 24–714, 716r.

805. J. D. M. DERRETT, “*Ēsan gar halieis* (Mk. I 16). Jesus’s Fishermen and the Parable of the Net,” *NovTest* 22 (2, ’80) 108–137.

The calling of the first apostles (Mk 1:16–17; Mt 4:18–19), the miraculous catch of fish (Lk 5:1–11), the parable of the net (Mt 13:47–49), and the last fishing expedition (Jn 21) derive by different paths from Ezekiel 47. In traditional Jewish thought the fish represents or suggests the individual soul awaiting salvation, and the fishermen, operating with lines and/or nets, represent God’s agent effectuating that salvation. Fishing and fishermen thus become typical agents of the coming of God’s reign, preparing for the banquet at which the fish will be diners, not dish.—D.J.H.

806. [Mk 2:1–22] J. CALLOUD, “Toward a Structural Analysis of the Gospel of Mark,” *Semeia* 16 (’79) 133–165.

The article applies to the individual episodes of Mk 2:1–22 some elementary categories of signification and a progressive extension of the network of semantic relations to the series of episodes considered. This method restores to the Gospel text a level of coherence and continuity useful to its decoding, because as the elementary units of signification emerge, the pericopes take a place in the structured totality of the Gospel. The textual features make sense when viewed in terms of the correlations into which they can enter.—D.J.H.

807. G. M. SOARES PRABHU, “And There Was a Great Calm. A ‘Dhvani’ Reading of the Stilling of the Storm (Mk 4, 35–41),” *Biblehashyam* 5 (4, ’79) 295–308.

The interpretation of a text through “dhvani” [see § 24–791] resembles recent attempts at understanding the parables of Jesus as metaphor. Interpretation through dhvani is interested in the text as it now stands, not in its historical development. A dhvani interpretation of the stilling of the storm in Mk 4:35–41 evokes the experience of ultimate stability behind the turmoil of our agitated and threatened existence.—D.J.H.

808. [Mk 8:22–10:52] J. F. O’GRADY, “The Passion in Mark,” *BibTheolBull* 10 (2, ’80) 83–87.

In order to understand the meaning of the passion in Mk, it is important to study the predictions of the passion in 8:22–10:52. These appear in three carefully constructed units that contain a prediction (8:31; 9:31; 10:33–34), a misunderstanding by the disciples (8:32–33; 9:32; 10:35–41), and teaching by Jesus to correct the misunderstanding (8:34–9:1; 9:33–37; 10:42–45). Other teachings on discipleship are integrated into this general framework.—D.J.H.

809. K. BROWER, “Mark 9:1. Seeing the Kingdom in Power,” *JournStudNT* 6 (’80) 17–41.

The crucial logion in Mk 9:1 can best be understood as a combination of threat and promise that the kingdom of God would come in power within the lifetime of at least some of the hearers. They would see the kingdom in power, albeit power in weakness, but it might not be perceived as power. Nevertheless, in the cross of Jesus, God’s rule has been decisively established,

shown by the darkness at noon and the rending of the veil, and witnessed by the Roman centurion. Furthermore, Mark saw clearly the essential unity of the kingdom: Its nearness, coming, establishment, and consummation are all one event, and all are unified in God's action in Christ Jesus.—D.J.H.

810. [Mk 9:43–47] H. KOESTER, "Using Quintilian to Interpret Mark," *BibArchRev* 6 (3, '80) 44–45.

An abbreviated version of an article published in *HarvTheolRev* [§ 24–112].—D.J.H.

Mk 9:45, § 24–788.

811. G. BIGUZZI, "Mc. 11,23–25 e il Pater," *RivistBib* 27 (1–2, '79) 57–68.

As a working hypothesis Mk 11:23–25 can be considered a commentary on the Lord's Prayer (see Mt 6:9–13; Lk 11:2–4). Mk 11:24 insists that prayers are answered, as do Mt 7:7–11 and Lk 11:9–13. Bidding the mountain to move in Mk 11:23 can indicate a prayer, and *ginetai* means that it will be done by God (see *genēthētō* in Mt 6:10). Thus Mk 11:23–24 corresponds to the first four petitions of Mt 6:9–10: the moving of the mountain, the cosmic transformation in the eschatological time, God's will done on earth, and the daily bread given if we believe. Mk 11:25 seems to be influenced by the fifth petition of the prayer, since only here does Mk have "Father in heaven" and "your Father." The sixth petition ("lead us not into temptation") may be echoed in Mk 11:23, which is probably a homiletical expansion of an earlier logion. A schematic presentation of the Matthean and Markan passages reveals an inclusion and a similarity of structures. Mk 11:23–25 emerges as an exhortation describing how to pray the Lord's Prayer, addressed to Christians who in the trials of life had experienced the silence of God. Why then did Mark not quote the Lord's Prayer? Apparently he did not wish to offer a formula for prayer, fearing lest it be recited mechanically.—J.J.C.

812. H. PAULSEN, "Mk xvi 1–8," *NovTest* 22 (2, '80) 138–175.

The oldest text of Mk 16 consisted of vv. 1–8. The redactional character of v. 7 (and probably v. 8b) indicates the existence of an even earlier form of the story (vv. 1–6, 8a) whose central point was in v. 6 (*ēgerthē*) and which served as a narrative objectification of the resurrection tradition. The passage was most likely joined to the passion narrative by the Evangelist. Mk 16:1–8 brings to conclusion not only the passion but also the entire Gospel; it relates the cross and the resurrection to the community's efforts at discipleship.—D.J.H.

813. [Mk 16:8] N. R. PETERSEN, "When is the End not the End? Literary Reflections on the Ending of Mark's Narrative," *Interpretation* 34 (2, '80) 151–166.

Closure refers to a sense of literary ending derived from the satisfaction of textually generated expectations. A reading of Mark's narrative predicated on a literal interpretation of its closure in 16:8 is not impossible, but its results assault its own credibility. An ironic reading of the verse, however, affords a bona fide closure and a prism through which the reader must re-view what has been read in order to complete the imaginative work required by the narrator. Further comment or another episode would have been superfluous. Mk 13 undercuts the finality of the disciples' actions before Galilee and demands the transformation of their ideological viewpoint in Galilee to make sense of the relation between Mark's story about Jesus' time and Jesus' story about the implied reader's time.—D.J.H.

814. M. ADINOLFI, "L'amore nel terzo Vangelo," *Antonianum* 54 (4, '79) 561–581.

After a survey of the Greek terms for love used in Lk-Acts, the article traces the theme of love in the major parts of the third Gospel: the infancy (1:1–2:52) and the preaching of Jesus in Galilee (3:1–9:50), the journey to Jerusalem (9:51–19:10), and the events in Jerusalem (19:11–24:52). Dante's description of Luke as *scriba mansuetudinis Christi* is appropriate, for his good news was the message of love.—D.J.H.

815. H. P. HAMANN, "Saint Luke, the First New Testament Commentator," *LuthTheolJourn* 13 (2–3, '79) 15–21.

Luke deliberately acted not only as the transmitter and reorganizer of traditional material but also as its commentator and exegete. This investigation adduces sixteen examples from the Markan material and fifteen from the Matthean material in which Luke introduced changes in order to clarify the meaning of statements in his sources.—D.J.H.

816. W. G. MARX, "Luke, the Physician, Re-examined," *ExpTimes* 91 (6, '80) 168–172.

Just as Luke was being trained and beginning his career as a doctor, the pneumatic school of Greek medicine came into prominence. For Luke the new discovery of God's *hagion pneuma* was the key that unlocked the secret of Christianity's growth, but the medical understanding of *pneuma* can still be detected in his Gospel. Luke also exercised a professional selectivity in the kinds of illnesses and healings that he reported. That a doctor of the 1st century A.D. should be a writer and a traveler is not surprising.—D.J.H.

Lk 1–2, §§ 24–779r–781.

817. [Lk 1:3] W. G. MARX, "A New Theophilus," *EvangQuart* 52 (1, '80) 17–26.

Luke wrote for a real person whose name was protected by the pseudonym Theophilus (see Lk 1:3; Acts 1:1). External historical data and internal literary evidence suggest that Theophilus was King Agrippa II (see Acts 25–26). Luke hoped that his meticulously selected words would make of Agrippa a Christian and a protagonist of the faith.—D.J.H.

818. [Lk 1:26–38] J. GALOT, "Il mistero dell'Annunciazione e l'emancipazione della donna," *Marianum* 41 (1–4, '79) 101–124.

The place assigned Mary in the work of salvation is essential for understanding God's intention for woman's destiny. This article examines the following aspects of Mary's role in the NT and in the church: the nuptial covenant between God and Mary in the annunciation, the messianic motherhood in the incarnation, Mary as the first believer in Christ, her virginal maternity and her maternal sacrifice, and her cooperation in the public revelation of Jesus and in the birth and growth of the church.—S.B.M.

819. [Lk 1:46–55] D. MÍNGUEZ, "Poética generativa del Magnificat," *Biblica* 61 (1, '80) 55–77.

This article seeks to discover the complex of individual relationships which by their association and opposition within the text generate the poem in Lk 1:46–55 at the levels of formal expression, poetico-generative structures, and universally significant totality. Having analyzed

the structure of the two parts (vv. 46–49 and 50–55), the article concentrates on the generative structure of poetic function (the verbal correlations, the semantic analysis of *megalynein* and of “public proclamation,” the Lord God, etc.) before considering the Magnificat as a significative whole. The dynamics of the poem are rooted in the recipient who renders to God what came from God. The term “magnify” can only be properly seen in the junction of (1) the mighty Lord and the “great things” that he does with love and mercy and (2) the intensity of the experience of the handmaid that produces a dynamic of return in “magnify.” At the threshold of the NT, the Magnificat of Mary is heir to all the dynamics of the OT, transforming it to the Son of God and projecting it into the future generations of the church.—S.B.M.

Lk 2, § 24–782.

820. K. E. BAILEY, “The Manger and the Inn: The Cultural Background of Luke 2:7,” *NESTTheolRev* 2 (2, '79) 33–44.

Examination of Lk 2:6–7 in light of its Palestinian cultural background indicates that Jesus was born in a private home in Bethlehem. Everything that we know of Middle Eastern village life suggests that Joseph sought and found adequate shelter in an occupied private home. In the one-room peasant dwellings of Palestine and Lebanon the manger was built into the floor of the house. The term *katalyma* in Lk 2:7 is best understood as “guest room.” Because the guest room in the house was occupied, Jesus was placed in the manger in the main family room.—D.J.H.

821. B. COUROYER, “A propos de Luc, II, 52,” *RevBib* 86 (1, '79) 92–101.

The formula *chariti para theō kai anthrōpois* in Lk 2:52 reflects the epistolary terminology used in Egypt. The parallels between Lk 2:52 and Prov 3:4 must be studied with reference to Egyptian: *charis* corresponds to Hebrew *ḥn* and Egyptian *ḥst*, and *sophia* depends on Hebrew *śkl twb* and Egyptian *spd-ḥr*.—D.J.H.

822. [Lk 4:1–13] G. QUERDRAY, “La tentation de Jésus au désert. Prélude de la Passion,” *EspVie* 90 (13, '80) 184–189.

The statement in Lk 4:13 that the devil left Jesus foreshadows Satan's activity in the passion (see Lk 22:1–3, 53). Furthermore, the testing that aimed at separating Jesus from the Father is met and overcome once more in the episode of the agony (Lk 22:39–46). Jesus relives Israel's experiences in the wilderness, but he succeeds where it failed.—D.J.H.

Lk 4:1–13, § 24–784.

Lk 5:1–11, § 24–805.

Lk 6:27–36, § 24–790.

823. [Lk 11:2–4] P. EDMONDS, “The Lucan Our Father: A Summary of Luke's Teaching on Prayer?” *ExpTimes* 91 (5, '80) 140–143.

In Lk, Jesus prays at all the major turning points of his life and serves as the model and exemplar of sound prayer. The version of the Lord's Prayer in Lk 11:2–4 can be viewed not only

as a model prayer for the Christian but also as a summary of Jesus' teaching about prayer expressed in his parables and example. Every phrase of the prayer is illustrated in the course of the Gospel.—D.J.H.

Lk 11:2–4, § 24–811.

Lk 13:20–21, § 24–795.

824. [Lk 15:3–10] J. D. M. DERRETT, "Fresh Light on the Lost Sheep and the Lost Coin," *NTStud* 26 (1, '79) 36–60.

This investigation of the parables in Lk 15:3–10 considers the OT prophetic background (see Ezekiel 34; Ps 119:176), the social and legal background (see Exod 23:4; Deut 22:1–3), the christological implications of the shepherd and the house, and the rules about rescuing animals and/or human beings. The article also discusses the cleansing of the Temple in Jn 2:13–17 with reference to its legal correctness and its allusions to the passion and the Eucharist.—D.J.H.

Lk 16:16, § 24–794.

825. [Lk 24:13] R. M. MACKOWSKI, "Where is Biblical Emmaus?" *SciEsp* 32 (1, '80) 93–103.

The Bible speaks of two sites called Emmaus. The one of 1 Macc 4:1–15 was a city located 160 Roman stadia from Jerusalem on the main highway to Jaffa. Although the name was changed to Nicopolis sometime in the 3rd century A.D., the present site of Imwas near Latrun preserves the original name. The Emmaus of Lk 24:13, situated on the same geographical line but only thirty stadia from Jerusalem (see Josephus' *War* 7:217), is a Greek form of the OT Motza (see Josh 18:26). Both Khirbet-Mitze and Motza-Illit perpetuate the biblical name of the village, while Qolonia serves as a reminder that Emmaus-Motza underwent a change of name.—D.J.H.

826. X. THÉVENOT, "Emmaüs, une nouvelle Genèse? Une lecture psychanalytique de Genèse 2–3 et Luc 24, 13–35," *MélSciRel* 37 (1, '80) 3–18.

Using the concepts of the Freudian and Lacanian schools of psychoanalysis, this article argues that Lk 24:13–35 is an account of re-creation whose structure is the inverse of Gen 2–3. The sin of the first couple was the radical refusal of the symbolic order laid down by the creative act of God. In contrast, through the Emmaus encounter, the disciples enter fully into the world of symbol by establishing a new relationship to seeing and oral communication that leads to the recognition of otherness.—D.J.H.

John

827. J. I. ALFARO, "La mariología del Cuarto Evangelio. Ensayo de teología bíblica," *RevistBíb* 41 (3, '79) 193–209.

John speaks of the mother of Jesus only at Cana (Jn 2:1–12) and Calvary (19:25–27). Exegetes agree on the verbal relationships between the two passages. But at a deeper level, these relationships reveal Mary's function in Johannine theology. This becomes clearer by examining the structure of the entire Gospel, seeing how Cana and Calvary complement each other within this structure, and analyzing the content of Jn 2:1–12 and 19:25–27.—S.B.M.

828. C. H. GIBLIN, "Suggestion, Negative Response, and Positive Action in St John's Portrayal of Jesus (John 2.1–11.; 4.46–54.; 7.2–14.; 11.1–44.)," *NTStud* 26 (2, '80) 197–211.

In four episodes in the Fourth Gospel, Jesus proceeds to act positively after giving a negative response to a suggestion that had been presented to him in view of an urgent human need. This pattern of suggestion, negative response, and positive action appears in the first sign at Cana (2:1–11), the second sign at Cana (4:46–54), the discussion about going up to Jerusalem at Tabernacles (7:2–14), and the sign of the raising of Lazarus (11:1–44). There is no inconsistency or change of mind on Jesus' part; he acts radically on his own terms and not in response to others. The Evangelist seems to have been responsible at least for the clearer articulation of the pattern in all four passages, notably by his redactional activity in the second and fourth instances (see 4:48–49; 11:5–6).—D.J.H.

829. D. J. HAWKIN, "The Johannine Transposition and Johannine Theology," *LavThéolPhil* 36 (1, '80) 89–98.

In the Fourth Gospel the transposition of confessional witness to Christ into the narrative form was bolder and more central to the Evangelist's intention than it was in the Synoptic Gospels. The Christ of Jn was transposed from the realm of historicity to a realm that transcends the merely historical. The Evangelist wished to present Jesus as the way, for Jesus alone is truth and life (see 14:6). This central intention emerges from the major parts of the Gospel: Prologue (1:1–18), Jesus' public revelation (1:19–12:50), Jesus' private revelation to "his own" (13:1–17:26), and the passion and resurrection (18:1–20:31). The Fourth Gospel was written for a sectarian community that felt the need to defend its faith in Jesus as the norm of religion.—D.J.H.

830. T. HERRMANN, "Miłość braterska według św. Jana w świetle ewangelii synoptycznych i św. Pawła (Die Bruderliebe nach dem hl. Johannes im Lichte der Synoptiker und des hl. Paulus)," *StudTheolVars* 17 (2, '79) 43–64.

Whereas the Synoptic Evangelists urge the believer to love one's neighbor as oneself, John urges loving as Jesus loved us. Whereas Paul deals with concrete problems of love like marriage, celibacy, etc., John discusses principles rather than specifics. These and other differences as well as similarities aside, John's unique teaching on love is best expressed in 1 Jn: God is love; communal love forms an internal bond with God; love of God and love of neighbor are inseparable manifestations of one and the same *agapē*; mutual love is a new commandment.—J.P.

831. J.-C. INGELAERE, "Chronique johannique," *EtudThéolRel* 54 (4, '79) 631–646.

Continuing J.-D. Dubois's 1976 survey of Johannine studies [§ 21–121], this bulletin focuses on eleven recently published books (in various languages) and refers to other books and articles in the course of the discussion.—D.J.H.

832. J. MCPOLIN, "Studies in the Fourth Gospel—Some contemporary trends," *IrBibStud* 2 (1, '80) 3–26.

Between 1963 and 1973 important contributions to research on the Fourth Gospel were made in the following areas: composition and sources, the Evangelist's identity and milieu, theology, and structures and style. Probably the most notable achievement of scholarship since 1974 has been more concentrated study of individual themes, areas, and texts. Further research is

needed to distinguish between tradition and redaction, to assess gnosis as a possible element in the Gospel's background, to understand the vocabulary and language, and to find categories that do justice to the Evangelist's thought.—D.J.H.

833. J. PAINTER, "Johannine Symbols: A Case Study in Epistemology," *JournTheolSAfric* 27 ('79) 26–41.

John's understanding of the creation of all things by the Logos was the foundation on which he built his symbolic discourse. The world was viewed as a storehouse of symbols that could become bearers of the revelation when seen to point beyond themselves to the revealer and through him to God. Thus in Jn 9 the Evangelist dealt with the problem of spiritual perception by using a miracle story in which normal physical sight is a symbol of the life-giving perception of the revelation. There the symbols attack the root of unbelief and make possible a new and growing knowledge of God.—D.J.H.

834. M. VELLANICKAL, "Prayer in the Gospel of John," *Biblehashyam* 5 (1, '79) 63–81.

The Fourth Gospel presents Jesus praying in thanksgiving at the tomb of Lazarus (11:41–42), for glorification at the conclusion of the public ministry (12:27–28), and in intercession for his followers at the Last Supper (17:1–26). Jesus' teaching about prayer (14:13–14; 15:7, 16; 16:23–26) stresses the assurance of being heard, growth in Christ, the Spirit as the underlying reality, joy, and mystical union.—D.J.H.

835. W. WIEFEL, "Die Scheidung von Gemeinde und Welt im Johannesevangelium auf dem Hintergrund der Trennung von Kirche und Synagoge," *TheolZeit* 35 (4, '79) 213–227.

Precisely because the early church and the Jewish synagogue occupied such parallel positions and underwent such parallel developments in the Roman world, the break between them was inevitable. This break helps explain why the Fourth Gospel, written near the end of the 1st century, virtually equated "the world" and "the Jews." The relation between church and synagogue became the model for John's portrayal of the relation between church and world.—J.R.M.

836. A. YARBRO COLLINS, "Crisis and community in John's gospel," *Theology Digest* [St. Louis, MO] 27 (4, '79) 313–321; *CurrTheolMiss* 7 (4, '80) 196–204.

The Fourth Gospel reflects a setting that was perceived by the Evangelist as a crisis. The crisis involved hostility from the local synagogue, the threat or even the experience of denunciation before the local Roman magistrate, and probably disdain on the part of the local population. The Gospel responded to this crisis by (1) expressing a vision of community life that could compensate for the isolation from other social groups and (2) providing a view of reality that reinforced the integrity of this community over against a hostile world.—D.J.H.

Jn, §§ 24–733, 1063.

837. [Jn 1:1–18] Y. IBUKI, "Offene Fragen zur Aufnahme des Logoshymnus in das vierte Evangelium," *AnnJapanBibInst* 5 ('79) 105–132.

Although the various defenses of the literary unity of Jn 1:1–18 have not been successful, they have at least established that the Evangelist wished to begin his historical presentation with the Prologue, which he understood as the witness of John the Baptist to Jesus. The Prologue must be interpreted in light of the post-Easter, pneumatological vision of the Evangelist.—D.J.H.

838. [Jn 1:29] G. ASHBY, "The Lamb of God—II," *JournTheolSAfric* 25 ('78) 62–65.

The christological titles Lamb and Messiah are joined in 1 Pet 1:19 and Rev 5:6; 7:14, but the Lamb remains primarily a sacrificial figure. The basic significance of the Lamb of God in Jn 1:29, 36 [see § 22–807] is as the Passover Lamb.—D.J.H.

839. [Jn 2:1–11] I. DE LA POTTERIE, "La madre di Gesù e il mistero di Cana," *CivCatt* 130 (3107, '79) 425–440.

The numerous paradoxes of the wedding at Cana (a marriage feast where little is said of the couple, the mother of Jesus is addressed as "woman," etc.) and the high incidence of theological terms require delving into the deeper meaning of what is not so much the account of a wedding or a miracle as a mystery. In order to comprehend the role of the mother of Jesus in the account, the article outlines the inaugural week, from Cana to Cana (Jn 2:1–4:54), before dealing with the specific details of the marriage feast. The basic christological theme of the narrative underlines the messianic manifestation of Jesus with its accent on the messianic nuptials of the new covenant. The role of the mother of Jesus within this new covenant is that of the "woman," the spouse of the Lord and our mother.—S.B.M.

Jn 2:13–17, § 24–824.

840. [Jn 3:1–21] H. BOJORGE, "La entrada en la tierra prometida y la entrada en el Reino. El trasfondo teológico del diálogo de Jesús con Nicodemo (Jn 3)," *RevistBib* 41 (3, '79) 171–186.

The NT sees its faith in Christ prefigured in the OT cycle of entry into and conquest of the land. This is illustrated here by drawing a parallel between the dialogue with Nicodemus in Jn 3:1–21 and Numbers 13–14. Then rabbinic texts are cited to illustrate the significance of the entry into the promised land, and comments are offered on (1) the principal theme in the dialogue in Jn 3:1–21 as seeing/entering the kingdom of heaven, (2) the subsidiary themes of authority, the teacher, and death and life, (3) the situation of the interlocutors, and (4) the underlying scriptural arguments of the dialogue.—S.B.M.

841. [Jn 4:7–26] M. VELLANICKAL, "Drink from the source of the Living Water," *Biblebhashyam* 5 (4, '79) 309–318.

This article interprets the dialogue between Jesus and the Samaritan woman in Jn 4:7–26 according to the principles of "dhvani" theory [see § 24–791]. Underlying the dialogue and its descriptive meaning is the real drama of a soul struggling to rise from the things of this world and to recognize and to allow God, who reveals himself to her, to enter.—D.J.H.

842. J. SWETNAM, "The Meaning of *pepisteukotas* in John 8:31," *Biblica* 61 (1, '80) 106–109.

The key to understanding *pepisteukotas* in Jn 8:31 is the fact that the perfect participle in Greek can also serve as a pluperfect. The phrase in which the word appears refers to Jews who had once believed but believe no longer.—D.J.H.

843. G. M. LEE, "John XII 9 *ho ochlos polys*," *NovTest* 22 (1, '80) 95.

Although the order of *ho ochlos polys* in Jn 12:9 may be due to Semitic influence, the irregular position of the epithet is paralleled in passages from Herodotus, Diodorus Siculus, Lucian, and P. Oxy. 42.—D.J.H.

844. B. CHILTON, "John xii 34 and Targum Isaiah lii 13," *NovTest* 22 (2, '80) 176–178.

In *Targum of Isaiah* 52:13 it is "my servant the Messiah" who will be exalted. The targumic association of the Messiah with *hypsōthēnai* (see Jn 12:32, 34) stood behind the crowd's assumption that Jesus was speaking of the Messiah.—D.J.H.

845. P. BORG, "The Use of Tradition in John 12.44–50," *NTStud* 26 (1, '79) 18–35.

Jn 12:44–45 quotes a traditional Jesus-logion in a way that corresponds to Paul's quotation of the eucharistic tradition in 1 Cor 11:23–26, and Jn 12:46–50 is an expository elaboration of the Jesus-logion corresponding to Paul's paraphrase of the eucharistic words in 1 Cor 11:27–34 and 10:16, 17, 21. On the basis of the statement on agency in vv. 44–45, the passage contains the message delivered by the agent when he comes to the people to whom he is sent. He explains his mission and its relation to the judgment on the Last Day, and he gives the statement about his commissioning and thereby legitimates his mission. In this way John, using Gospel material and halakic principles, shows how Jesus' mission and words replace the role of the Torah and of Moses.—D.J.H.

846. D. A. CARSON, "The Function of the Paraclete in John 16:7–11," *JournBibLit* 98 (4, '79) 547–566.

This study of Jn 16:7–11 sets forth the principal exegetical and theological uncertainties in the passage, presents and criticizes the most important interpretations, and offers and defends a new proposal. The new interpretation is summarized in the following translation of vv. 8–11: "When he comes, he will convict the world of its sin, its righteousness, and its judgment: its sin, because they do not believe in me; its righteousness, because I am going to the Father and you will no longer see me; and its judgment, because the prince of this world stands judged."—D.J.H.

Jn 16:32, § 24–848.

847. X. ALEGRE, " 'Mi reino no es de este mundo' (Jn 18,36). Conflictividad de la existencia cristiana en el mundo según el cuarto evangelio," *EstEcl* 54 (211, '79) 499–525.

To determine whether the NT can shed any light on a Christian's options vis-à-vis political compromise, the article analyzes Jn 18:36 and 19:11 in Jesus' dialogue with Pilate. Both texts are christological. The structure of the whole trial before Pilate (Jn 18:28–19:16a) reveals its theological motifs: the *krisis* of the world, the leading role of Jesus, and his political innocence. Within the trial narrative the reign of Jesus (18:33–38a) is contrasted with the power of Pilate (19:8–11). Even though John's interest is almost exclusively christological, the passage does yield broad principles for Christian conduct in conflict with the "world." These principles do not consider specific political options, but offer theological criteria for accepting the logic of the cross and living out the love command.—S.B.M.

848. F. NEIRYNCK, "EIS TA IDIA: Jn 19,27 (et 16,32)," *EphTheolLouv* 55 (4, '79) 357–365.

Contrary to the opinion of I. de la Potterie [§ 19–164], it is possible to translate *eis ta idia* in Jn 19:27 as "to his own home." This is established from the history of interpretation and the analysis of Jn 19:27 and 16:32.—D.J.H.

Jn 21, § 24–805.

849. R. S. MACKENZIE, "The Latin Column in Codex Bezae," *JournStudNT* 6 ('80) 58–76.

This examination of all the known phonological errors in the Bezan Latin column of Acts indicates that the text originated in a center where the scribe wrote under the direction of a dictator. The Latin text in which the phonological errors occur appears to be older than the Latin text of which the fuller readings are a part. This must mean that when the Latin text became part of the bilingual codex, the fuller readings were imported into it from the Greek column.—D.J.H.

850. J. ROLOFF, "Die Paulus-Darstellung des Lukas. Ihre geschichtlichen Voraussetzungen und ihr theologisches Ziel," *EvangTheol* 39 (6, '79) 510–531.

A generation separated Luke and his addressees from the time of Paul. To help Christians in Rome understand the changes that had taken place during recent decades, Luke highlighted Paul, in whose experiences as missionary and proclaimer (not as authority figure) the transition from a Jerusalem-oriented community of believers to a Gentile church in the heart of the Roman empire is presented. Thus the church of Luke's time was assured that it had divine sanction as the inheritor of the promises and was therefore the true Israel of God, in continuity with its beginnings in Jerusalem. Through his recital of the perils to which Paul was constantly exposed, Luke showed that Jesus' way to the cross was the model for acceptance by Christians of their responsibility in history.—F.W.D.

Acts, §§ 24–814, 816.

Acts 1:1, § 24–817.

851. [Acts 2] R. LE DÉAUT, "Šāvū'ōt och den kristna pingsten i NT" [Šāvū'ōt and the Christian Pentecost in the NT], *SvenskExegÅrs* 44 ('79) 148–170.

According to Acts 2 the sending of the Spirit coincided with the celebration of the (Jewish) festival of Pentecost. In NT times Pentecost was a harvest feast of secondary importance. But now there is enough evidence to show that at least some Jewish groups, already in NT times, saw in Pentecost a covenant festival connected with the giving of the Law on Sinai. The Pentecost narrative in Acts shows numerous points of contact with Jewish traditions of the theophany at Sinai and the ascent of Moses to receive the Law. In the early church until the 4th century, Jesus' ascension and Pentecost were celebrated on the same day, the fiftieth after Easter (despite Acts' clear statement that the ascension occurred on the fortieth day). It seems clear that the first Christians celebrated Pentecost as the beginning of the New Covenant, and this is reflected in the Acts narrative itself. Whatever historical event lies behind the Acts account of the first Christian Pentecost—e.g. a sudden increase in Jewish converts on that day (B. Noack)—it was understood and explained with recourse to traditional Jewish legend and folklore associated with šābū'ōt.—B.A.P.

852. W. STENGER, "Beobachtungen zur sogenannten Völkerliste des Pfingstwunders (Apg 2,7–11)," *Kairos* 21 (2–3, '79) 206–214.

The list in Acts 2:7–11 contains five parts: names of three peoples in the plural, a participle and names of nine countries, a participle and the name of one people in the plural, two religious

designations, and names of two peoples in the plural. The second part exhibits an intricate structure and covers the eastern Mediterranean like a net. The other parts are based on ethnographic, political, and religious codes. The absence of Greece from the list foreshadows the renewal of Pentecost in that pagan land par excellence (see Acts 16:6–10).—D.J.H.

853. M. ADINOLFI, “ ‘Obbedire a Dio piuttosto che agli uomini.’ La comunità cristiana et il Sinedrio in Atti 4,1–31; 5,17–42,” *RivistBib* 27 (1–2, '79) 69–93.

After describing the primitive Christian community and the Jewish Sanhedrin, the relation between the two in Acts 4:1–31 and 5:17–42 is studied. In the trial of the apostles the Jewish leaders command them to preach no more in Jesus' name (4:18; 5:28) and flog them for having done so (5:40). This hostility leads the apostles to declare that they must obey God rather than the religious leaders of Israel (4:19; 5:29). Thus paradoxically the Sanhedrin contributed to making the church conscious of its uniqueness as distinct from Judaism and the supreme religious authority of the Jews.—J.J.C.

854. J. DUPONT, “Le discours à l'Aréopage (Ac 17,22–31) lieu de rencontre entre christianisme et hellénisme,” *Biblica* 60 (4, '79) 530–546.

Paul's speech to the Athenians in Acts 17:22–31 is presented as the summit of his missionary career and as the encounter of the gospel message with the wisdom of the Greeks. The literary structure of the discourse has been approached from thematic, rhetorical, and concentric perspectives. This article proposes the following outline: exordium (vv. 22b–23), body of the speech (vv. 24–29), and conclusion (vv. 30–31). The discourse emphasizes that God does not dwell in temples made by hands, is not served by human hands, and is not like the representations made of gold, silver, or stone.—D.J.H.

855. R. RENEHAN, “Acts 17.28,” *GkRomByzStud* 20 (4, '79) 347–353.

The ambiguity of the phrase “in him we live and move and have our being” (Acts 17:28), which results in a sentence acceptable to both Greek and Christian, is no coincidence. Luke knew exactly what he was about and coined a phrase perfectly suited to his purposes. That he found ready-made a Stoic quotation of such flexibility is much less probable.—D.J.H.

EPISTLES—REVELATION

Paul

856. G. BAUMBACH, “Die Schöpfung in der Theologie des Paulus,” *Kairos* 21 (2–3, '79) 196–205.

After surveying the treatment of creation in various theologies of the NT, the article examines those Pauline passages in which creation terminology appears or reference is made to the OT creation account. Paul used statements about creation mostly in eschatological contexts, localized them in the resurrection of Jesus and the event of justification, viewed creation as under an eschatological proviso, and related everything to God as origin and to Christ as mediator.—D.J.H.

857. J. BEUTLER, "Von der Freiheit des Christen. Paulus und das Gesetz," *StimmZeit* 105 (3, '80) 167–175.

Paul proclaimed not only freedom from something—from the powers of sin and death under whose rule the Law was practiced—but also freedom for something, for a new service, the service of Christ. Freedom is a consequence of being a child of God; one possesses it within the community of brothers and sisters in faith and love.—D.J.H.

858. F. X. CLEARY, "Women in the New Testament: St. Paul and the Early Pauline Churches," *BibTheolBull* 10 (2, '80) 78–82.

The Pauline teaching on women must be approached on four levels: authentic Paul (Gal 3:28; 1 Cor 7:2–5, 10–16; 11:2–16), rewritten Paul (Eph 5:22–23), ghostwritten Paul (1 Tim 2:9–15), and interpolated Paul (1 Cor 14:33b–35). The historical Paul was no male chauvinist.—D.J.H.

859. P. E. DETERDING, "Baptism According to the Apostle Paul," *ConcJourn* 6 (3, '80) 93–100.

Paul presented baptism as the work of God by which the recipient was incorporated into and given the benefits of God's redemptive action in Jesus Christ. These benefits included justification, forgiveness of sins, deliverance from the Law and the powers of the universe, eternal life, divine filiation, membership in the church, and the gifts of faith and the Holy Spirit. Ethical exhortations were based on what God had done in baptism for believers. The apostle probably derived his view of baptism from Jesus.—D.J.H.

860r. G. EICHHOLZ, *Die Theologie des Paulus im Umriss* [NTA 17, p. 250; § 19–180r].

G. GIAVINI, "La teologia paolina nella sintesi di G. Eichholz," *RivistBib* 27 (1–2, '79) 115–121.—Eichholz correctly holds that Christology is at the heart of Paul's theology, and in general his work deserves high praise. Among the points of criticism the following are noteworthy: the insufficiently nuanced acceptance of Luther's *sola fide*, the loss of historical perspective in Rom 5:12–21, the ignoring of non-German exegetes, and the lack of attention to Paul's ethical doctrine and his vision of the church.—J.J.C.

861. A. FEUILLET, "Loi de Dieu, loi du Christ et loi de l'Esprit d'après les épîtres pauliniennes. Les rapports de ces trois lois avec la Loi Mosaique," *NovTest* 22 (1, '80) 29–65.

According to Paul, the "law of God" (Rom 7:22, 25; 8:7; 1 Cor 9:21) involved every divine positive law and included the law of reason (or nature), the Mosaic Law, and the law of Christ. The article examines passages in Paul's letters that speak of imitating Christ, the teachings of Jesus, and the relations among the laws of God, Christ, Moses, and the Spirit. Paul criticized all external laws detached from the law of God and recommended the law of the Spirit as the interiorization of the law of Christ.—D.J.H.

862r. R. HASENSTAB, *Modelle paulinischer Ethik* [NTA 22, p. 218].

H. HALTER, *Taufe und Ethos* [NTA 22, p. 97].

G. STRECKER, "Autonome Sittlichkeit und das Proprium der christlichen Ethik bei Paulus," *TheolLitZeit* 104 (12, '79) 865–872.—Critical reading of these two studies shows that the real criterion of the Pauline ethic should not be sought in the sphere of creation theology, but must be deduced from the eschatological Christ-dimension whose anthropological-soteriological significance is recognized in the hearing of the word and baptism and realized in ethical living. The

proprium of the Pauline ethic consists in the Christ-relatedness of the ethical teachings in which the Christ-event is reflected pneumatologically, ecclesiologically, and anthropologically.—D.J.H.

863. J. A. HENLEY, "Eschatology and Community in the Ethics of Paul," *AusBibRev* 27 ('79) 24–44.

A comparison between V. P. Furnish's *Theology and Ethics in Paul* (1968) and J. Murphy-O'Connor's *L'existence chrétienne selon saint Paul* (1974). Furnish gives an impressive account of the place of eschatology in Paul's ethics, but implies that this eschatological perspective had little effect on the substance of Paul's thought. Murphy-O'Connor paints a more substantial picture of what life "in Christ" meant for the apostle because of his appreciation of the corporate nature of this life, but fails to do justice to the "eschatological proviso" in Paul's teaching.—D.J.H.

864. E. HENSELL, "St. Paul: An Antithetical Man and Theologian," *BibToday* 18 (3, '80) 166–170.

Antithetical elements permeated Paul's Hellenistic-Jewish environment and were influential in his exercise of apostleship. Antitheses were the very fiber of the man and his theology.—D.J.H.

865. M. J. JOSEPH, "The Self-understanding of Paul," *Biblehashyam* 5 (3, '79) 165–186.

The divine commission to extend Christ's saving mission to the Gentiles created Paul's self-awareness and guided his activity. Paul described his relationship to God by means of the terms co-worker, servant, and steward. He expressed his relationship with Christ through the titles apostle, slave, and servant.—D.J.H.

866. W. KERN, "Mein Glaube—und die Anderen. Biblische Überlegungen mit dem Apostel Paulus," *GeistLeb* 52 (6, '79) 454–463.

According to Paul, Christian faith is essentially a social movement, and the communal character of that faith has important consequences for everyday life (see 1 Corinthians 8, 10; Romans 12–15).—D.J.H.

867. E. LARSSON, "Theology in Conflict," *NorskTeolTids* 80 (2, '79) 65–88.

This article is a critical appraisal of a doctoral dissertation by H. Moxnes, prepared by the "first opponent" on the occasion of its defense in 1978. Moxnes's work, which deals with Paul's doctrine of God and its social function, is criticized for its choice of texts in Romans (especially 4:13–22), form-analysis of Romans 4, assessment of the social situation presupposed in Romans, and view of Paul's understanding of the Law. Nevertheless the dissertation is praised for its basic intent, its refreshing approach, and its openness to the relevance of exegesis to systematic theology.—B.A.P.

868. A. LINDEMANN, "Die Rede von Gott in der paulinischen Theologie," *TheolGlaub* 69 (4, '79) 357–376.

According to Paul, the cross and resurrection of Jesus provide the proper basis for all talk about God. Comparison of Paul's understanding of God with the Hellenistic and OT-Jewish traditions reveals that, for Paul, Christ was neither a substitute for God nor a new God but

rather the revelation of the one God who offers himself from the cross to Jews and Gentiles. Paul's idea of God derived from his understanding of the righteousness of God and grace.—D.J.H.

869. B. MAYER, "Trotz allem in der Gewissheit des Heils. Zur Frage der göttlichen Vorherbestimmung bei Paulus," *BibKirch* 35 (1, '80) 13–16.

Examination of Romans 8–11 and other Pauline texts shows how strongly Paul stressed the certainty of divine election and how little emphasis he placed on the alternative between election and obduracy.—D.J.H.

870. A. G. PATZIA, "The Deutero-Pauline Hypothesis: An attempt at Clarification," *EvangQuart* 52 (1, '80) 27–42.

The deutero-Pauline hypothesis is built on the presupposition that Paul was not the author of 2 Thessalonians, the Pastorals, Ephesians, or Colossians. Contributing to this hypothesis are occurrences of early catholic tenets, the practice of pseudonymity in antiquity, and the emergence of a Pauline school of theology. The deutero-Pauline letters reflect a heavy literary dependence on the genuine epistles of Paul, make a constant appeal to the apostle, and insist that any new teachings conform to or be in harmony with tradition. Of the many possible authors, the most likely individuals are Timothy, Tychicus, and Luke.—D.J.H.

871. F. PEREIRA, "Prayer in St. Paul," *Biblehashyam* 5 (1, '79) 40–62.

After examining the context and meaning of the Pauline texts on prayer, this article draws attention to the major characteristics of Pauline prayer (dynamic, trinitarian, ecclesial and universal, practical) and relates these teachings to Paul's basic theological outlook (the plan of salvation, Christ, the Spirit, Christians, Christian living).—D.J.H.

872. F. PEREIRA, "The Vocation of St. Paul," *Biblehashyam* 5 (3, '79) 226–238.

Although the surface of Paul's thought owed much to Hellenism, its subsoil remained Jewish. His Pharisaic Judaism led him to persecute Christianity. The Damascus experience is the key to Paul's theology, the turning point of his life, and the basis of his apostolic commission.—D.J.H.

873. A. PÉREZ GORDO, "Pablo, ¿apóstol de segunda fila?" *Burgense* 20 (2, '79) 353–391.

The term *apostolos* evolved and came to refer more to the person charged with the mission of preaching the gospel than to the act of sending or its object. This article first examines the meaning of *apostolos*, the apostolic college, and the opposition of Paul's Jerusalem adversaries to his inclusion among its members. Then the nonrestriction of the dignity of apostle to the Twelve and the extension to include persons like Matthew, James (the brother of the Lord), and Paul leads to an examination of the relevant NT texts. Paul's teaching was quite distinct from that of the Evangelists on this matter. He defined the determinative elements of apostle in 1 Cor 9:5; 15:5–8; Gal 1:17–19; 2:6–9. The term apostle acquired in Paul's writings a special emphasis that reflects the experience of his conversion. By a process of induction he arrived (Rom 10:13–17) at a definition of the apostolic function and its finality: salvation, faith, hearing, proclamation, and mission.—S.B.M.

874. V. C. PFITZNER, "The School of Jesus. Jesus-Traditions in Pauline Parenthesis," *LuthTheolJourn* 13 (2–3, '79) 22–36.

Paul was not as disinterested in the historical Jesus as is sometimes maintained. He referred

explicitly to commands or words of the Lord and alluded to Jesus' sayings in paraenetic contexts. But while the Jesus traditions underlined the continuity of faith and obedience between the first disciples and the early church, they did not form the starting point or basis for Paul's paraenesis. We can speak of a "school of Christ" only in the sense that Christians follow their Lord by living in their baptism.—D.J.H.

875r. H. RIDDERBOS, *Paul. An Outline of His Theology* [NTA 20, p. 247].

W. L. LANE, "Herman Ridderbos' *Paul*: A Review Article," *JournEvangTheolSoc* 22 (4, '79) 363–371.—This development of the outline of Paul's thought demonstrates the validity of the redemptive-historical approach. Paul emerges as one whose background reflected commitment to the OT and Judaism but who found in the great eschatological action of God in Jesus Christ his consuming motivation both as witness to revelation and as theologian. Ridderbos's failure to develop a contextual approach to Paul's anthropological concepts is surprising precisely because he does seek to situate the apostle's discussion of the Law and of the righteousness of God within an appropriate historical context.—D.J.H.

876. P. SESSOLO, "Bleibende Bedeutung der paulinischen 'Gebote,'" *EuntDoc* 32 (2, '79) 191–210.

The practical demands made in the Pauline epistles must be subjected to exegetical, ethical, and historical scrutiny. The situation of the addressees, the time and place, the traditions taken from Judaism and Hellenism, and various theological motives exercised influence on Paul's ethical teachings. Not all of these teachings have the same authority. In discerning which teachings have authority today, practical reason must play an important role. But even more important is faith, which regards the ethical imperative as the obvious consequence of being in Christ.—D.J.H.

877. A. M. SICARI, "Am Kreuzungspunkt zwischen der Passion Christi und der Passion jedes Menschen," *IntKathZeit/Communio* 9 (1, '80) 45–57.

At the intersection between Christ's passion and our own stands the sorrow that meets those who listen to Christ, proclaim him, and work for building up the church. A survey of texts from Paul's letters reveals how in approaching this issue the apostle looked to God's plan, enumerated his own sufferings, and viewed them in light of the Easter mystery and the redemption of all creation.—D.J.H.

878. M. VELLANICKAL, "The Pauline Doctrine of Christian Sonship," *Biblehashyam* 5 (3, '79) 187–207.

The Pauline concept of adoption is rooted in the OT and connected with liberation from the slavery of sin and law. Adoption is the initiative of the Father and grants a share in Christ's sonship, though its realization depends on our response through faith. The Holy Spirit is the witness and cause of this adoption and remains the active principle of our filial life. Adoption is both present (already) and eschatological (not yet).—D.J.H.

879. S. VIDAL GARCIA, "La fórmula de resurrección 'cristológica simple,'" *Salmanticensis* 27 (3, '79) 385–417.

While instructing the Thessalonians about the fate of the dead, Paul used the original "simple christological" formula in 1 Thes 4:14: "We believe that Jesus died and rose." In Rom 14:9

(“Christ died and lived again”) Paul adapted the formula to the context of his argument, and in Rom 8:34 (“who died, yes, rather was raised”) he referred to the traditional formulation. This christological formula probably arose in the primitive Christian community of Palestine.—D.J.H.

880. P. VON DER OSTEN-SACKEN, “Die paulinische theologia crucis als Form apokalyptischer Theologie,” *EvangTheol* 39 (6, '79) 477–496.

The polarities of catastrophe (or judgment) and utopia (or ultimate victory over the enemy) characterize Paul's apocalypticism, documented especially in 1 Cor 15:20–28: Jesus hands over the kingdom only after the last enemy has been defeated. This view of the progressive defeat of the opposition gave way, as the delay of the parousia became more apparent, to the deutero-Pauline view (Colossians and Ephesians) of Jesus' total supremacy in the present. As a result Christians may be lulled into thinking that the battle has been won, and God's ultimate interest in Israel and the creation may be obscured. Life under the cross means that the church is called now to the elimination of racial, sexual, and social discrimination put under indictment in Gal 3:28.—F.W.D.

881. S. YAGI, “Das Ich bei Paulus und Jesu—zum neutestamentlichen Denken,” *AnnJapan BibInst* 5 ('79) 133–153.

When Paul provides objective information about himself (e.g. Rom 1:13; Phil 3:4–6), “I” refers to Paul and no one else. But when he passes over into the language of witness (e.g. Gal 2:19–20; 2 Cor 13:3–4; Rom 7), “I” is general as well as individual [see § 21–487] and reflects transcendent reality. The latter usage illumines the meaning of Son of Man in Mk 8:38 and “I” in the antitheses of Mt 5:21–48.—D.J.H.

Romans, 1–2 Corinthians

882. W. BAIRD, “On Reading Romans in the Church Today,” *Interpretation* 34 (1, '80) 45–58.

Today's reading of Romans gives particular attention to the sociocultural situation of the interpreter. The continuity between Paul's situation and our own that provides the basis for a viable hermeneutic is the reality of God—the God whose righteousness is proclaimed in Romans. Recent trends in theology and hermeneutics transect at a crucial point for Romans—the righteousness of God revealed in creation and history. Romans challenges the church to reflect on the wrath of God, the revelation of God's righteousness in history, and ethical conduct.—D.J.H.

883. J. D. GODSEY, “The Interpretation of Romans in the History of The Christian Faith,” *Interpretation* 34 (1, '80) 3–16.

In choosing a limited number of occasions when Romans came to the fore in a dramatic and significant way, the criterion is whether or not the very gospel of God's grace, as interpreted by Paul in this epistle, was at stake so that the consequence of the theological controversy was crucial for the ongoing existence of the church. Each occasion involves a theologian on whom Romans had a profound personal and theological influence: Marcion, Augustine, Luther and Calvin, J. Wesley, and K. Barth.—D.J.H.

884. R. JEWETT, "Major Impulses in the Theological Interpretation of Romans Since Barth," *Interpretation* 34 (1, '80) 17–31.

This survey of research on Romans during the past sixty years charts three major impulses: the resurgence of orthodoxy (K. Barth, A. Schlatter, O. Michel, C. K. Barrett, C. E. B. Cranfield), the interpretation of eschatology (A. Schweitzer, R. Bultmann, E. Käsemann), and the concern for ecumenical dialogue (U. Wilckens, E. P. Sanders). Moving beyond the present frontier in the interpretation of Romans demands an imaginative recasting of Paul's line of thought in relation to the countervailing voices of his time.—D.J.H.

885. D. J. W. MILNE, "Genesis 3 in the Letter to the Romans," *RefTheolRev* 39 (1, '80) 10–18.

At least four passages in Romans owe something to the fall narrative in Genesis 3: the discussion of human wrongdoing in Rom 1:18–32, the Adam-Christ typology in 5:12–19, the paradigmatic significance of the temptation and transgression of Adam in 7:9–11, and the description of creation in 8:19–22. Paul found historical, christological, soteriological, and eschatological implications in the fall narrative.—D.J.H.

886. L. SCHOTTROFF, "Die Schreckensherrschaft der Sünde und die Befreiung durch Christus nach dem Römerbrief des Paulus," *EvangTheol* 39 (6, '79) 497–510.

Sin is a dominating power, described by Paul in terms applicable to the world-wide Roman imperium, the power of masters over slaves, and demonic supremacy. Proclamation of the end of sin's reign means that Christians are to take the offensive and not isolate themselves from the tears of humanity. Since Christ claims the world as his proper domain, believers are to declare their opposition to bondage as manifested in many different forms, especially in the social and economic spheres.—F.W.D.

887. R. MOŃ, "Etyka objawiona a naturalna w Rz 1, 18–32 (Christian Morality and Natural Ethics in Ro 1. 18–32)," *StudTheolVars* 17 (2, '79) 65–80.

Paul reflects Jewish rather than Hellenistic thinking in his letters. He bases himself on Judaism, not on Stoicism. The distinctive element of Christian ethics in Rom 1:18–32 is the reality of sin and redemption. Grace as a fruit of redemption constitutes the foundation or basis of Christian law, and sin is the rejection of the divine vocation to live in Christ. Reason alone is ineffective.—J.P.

888. R. B. HAYS, "Psalm 143 and the Logic of Romans 3," *JournBibLit* 99 (1, '80) 107–115.

The interpretation of *dikaiosynē theou* in Romans as God's salvation-creating power is confirmed by the internal logic of Paul's argument in chap. 3. The question about God's abandoning his promises to Israel (vv. 1–8) is declared invalid because humanity, not God, is guilty of injustice (vv. 9–20), and because God has revealed his righteousness in a new way and overcome human unfaithfulness (vv. 21–26). Paul cited Psalm 143 (see v. 20) because it contained both an affirmation of the unconditional inadequacy of human beings to stand before God (cf. Rom 3:9–20) and an appeal to God to exercise his own righteousness in order to rescue the psalmist (cf. Rom 3:21–26).—D.J.H.

889. H. RÄISÄNEN, "Das 'Gesetz des Glaubens' (Röm. 3.27) und das 'Gesetz des Geistes' (Röm. 8.2)," *NTStud* 26 (1, '79) 101–117.

The traditional understanding of "law of faith" (Rom 3:27) and "law of the Spirit" (Rom 8:2)

as involving the figurative use of *nomos* is correct. When Paul employed those phrases, he referred to God's saving action in Christ and intended a polemical-playful reference to the Mosaic Law. The interpretation of Paul's theology of the Law should not be built on the assumption that in Rom 3:27 and 8:2 the apostle spoke of the OT Law with regard to its various aspects or its possible understandings.—D.J.H.

890. J. SWETNAM, "The Curious Crux at Romans 4,12," *Biblica* 61 (1, '80) 110–115.

If the article *tois* is retained before *stoichousin* in Rom 4:12, then Abraham appears as the "father of the circumcised, for those not only who are circumcised but also for those who follow the example of the faith which our father Abraham had before he was circumcised." Both grammar and semantics justify the retention of *tois*. Paul claimed for Gentile Christians not only Abraham but also circumcision at the level of the spirit.—D.J.H.

891. [Rom 7:7–8] H. RÄISÄNEN, "Zum Gebrauch von *EPITHYMIA* und *EPITHYMEIN* bei Paulus," *StudTheol* 33 (2, '79) 85–99.

There is nothing in the Pauline corpus apart from Romans 7 that demands or even justifies a "nomistic" understanding of *epithymia*. As in all the other passages, an "antinomistic" understanding is the most natural in Rom 7:7–8. Bultmann's "nomistic" interpretation is obviously rooted in Lutheran-existentialist systematics.—D.J.H.

Rom 8:2, § 24–889.

892. F. MENEZES, "Christian Hope of Glory. Rom 8:18–30," *Biblehashyam* 5 (3, '79) 208–225.

In Rom 8:18–30 Paul describes the future fullness of salvation as a matter of hope now and the glory hoped for as eschatological filiation. The three important reasons for our hope are the creation without us (vv. 17–22), the Holy Spirit within us (vv. 23–27), and God above us (vv. 28–30).—D.J.H.

893. E. VALLAURI, "I gemiti dello Spirito Santo (*Rom.* 8,26 s.)," *RivistBib* 27 (1–2, '79) 95–113.

E. Käsemann maintains that the "inexpressible groans" of Rom 8:26 describe speaking in tongues. But his thesis faces several difficulties: (1) The context, which seems to be general and to include all kinds of prayer, must have been narrowed to one unusual form of prayer. (2) Elsewhere glossolalia is a prayer of praise and thanksgiving (1 Cor 14:15, 17), but in Rom 8:26 it would be a prayer of petition. (3) God alone understands the groaning of the Spirit according to Rom 8:27, but speaking in tongues can be interpreted by another person according to 1 Cor 14:28. Various other forms of prayer have been proposed as explanations of Rom 8:26–27. In this passage Paul was apparently speaking of prayer in general and teaching the theological truth that Christians should never be discouraged, because in the midst of their weakness the Spirit is effectively interceding for them.—J.J.C.

894. F. LAUB, "Der Christ und die staatliche Gewalt—Zum Verständnis der 'Politischen' Paränese Röm 13,1–7 in der gegenwärtigen Diskussion," *MünchTheolZeit* 30 (4, '79) 257–265.

Rom 13:1–7 was helpful advice to a small community of Christians in the capital city of the Roman empire. It reflected the experience and practice of the Hellenistic-Jewish synagogues and was intended as paraenesis rather than as a metaphysic or theology of the state. It spoke to

the loyalty of the politically indifferent and was probably occasioned by protests about taxes (see vv. 6–7).—D.J.H.

895. [1 Cor] A. O'LEARY, "Preaching Christ crucified," *Way* 20 (1, '80) 15–23.

In sharp contrast to the glorious mythical figure cherished by the Corinthians, Paul emphasized the lowly, suffering, human aspect of the Redeemer. Paul attributed the effectiveness of his preaching to God's power working through him and focused all problems on Jesus as the source of wisdom and knowledge.—D.J.H.

896. M. GUERRA, "1 Cor 1, 1–3: los ministros en la comunidad de Corinto. Análisis filológico y traducción de protocolo de la Primera Carta a los Corintios," *ScriptTheol* 9 (3, '77) 761–796.

The expression *adelphos* in 1 Cor 1:1 indicates Sosthenes' association with and subordination to Paul's apostolic authority. In v. 2 a colon should be placed after *Korinthō*. The word *epikaloumenois* refers to the members of the governing body charged with directing the Christian community and carrying out the priestly mission. The term *topō* means "post" or "position," and the comma separating it from *autōn* is superfluous. The Corinthians were not the model charismatic community, and neither was the Eucharist celebrated there without the intervention of ministerial priests. The *charis* proclaimed in v. 3 embraces the usual epistolary greeting and the supernatural gift.—D.J.H.

897. N. M. PRITCHARD, "Profession of Faith and Admission to Communion in the Light of I Corinthians 11 and other Passages," *ScotJournTheol* 33 (1, '80) 55–70.

Examination of the language and content of 1 Cor 11:28 shows that this verse provides no warrant for the practice of requiring a profession of faith before admission to communion. Indeed, it is possible to construct a cumulative argument (see 1 Cor 11:17–34; 14:23–25; 16:20–24) in support of the hypothesis that unbelievers were present at the celebration of the Lord's Supper.—D.J.H.

898. [1 Cor 15:4–5] H.-W. BARTSCH, "Inhalt und Funktion des urchristlichen Osterglaubens," *NTStud* 26 (2, '80) 180–196.

In the historical books of the Septuagint *ōphthē* with the dative refers to the appearance of God, his angel, or his glory. The construction is confined to the three great epochs of salvation: Abraham, Isaac, and Jacob; Moses and Israel in the wilderness; and David and Solomon. The prophetic books and Psalms use the future forms of the Greek verb to refer to the promise of the return of God's saving presence. For the first Christians the appearance (*ōphthē*) of the risen Lord to Peter (1 Cor 15:5) meant the beginning of the time of salvation. In Lk-Acts the use of *ōphthē* was adapted with reference to the mission and the parousia. The evidence of the Septuagint also illumines the development and function of the christological title *kyrios*.—D.J.H.

899. J. DOIGNON, "Le Libellé singulier de II Corinthiens 3.18 chez Hilaire de Poitiers: Essai d'explication," *NTStud* 26 (1, '79) 118–126.

The quotation of 2 Cor 3:18 by Hilary of Poitiers involves the adoption of *expectantes* for the Latin variant *spectantes*, the suppression of the word *imaginem*, and the substitution of *trans-fero* for *transformo*. All these modifications correspond to the doctrinal exigencies of Hilary's theology and philosophy.—D.J.H.

900. D. KEE, "Who Were the 'Super-Apostles' of 2 Corinthians 10–13?" *RestorQuart* 23 (2, '80) 65–76.

The "super-apostles" opposing Paul at Corinth were Hellenistic Jews who preached another gospel and another Jesus, based on syncretic, gnostic principles. The "Christ party" of 1 Corinthians may well have been reconstituted in the midst of the intrigues raised by these foreign preachers.—D.J.H.

901. [2 Cor 10–13] M. E. THRALL, "Super-Apostles, Servants of Christ, and Servants of Satan," *JournStudNT* 6 ('80) 42–57.

The term "super-apostles" in 2 Cor 11:5; 12:11 denotes the Jerusalem apostles. Paul used it of the visiting missionaries in Corinth because he thought it possible that some of the Jerusalem apostles might be included among them. The visiting missionaries were both the servants of Christ and the servants of Satan. They represented themselves as associates of Peter, whom they regarded as the model apostle. In Paul's view they imitated the dual role of Peter in the Synoptic tradition as spokesman of God and spokesman of Satan.—D.J.H.

902. D. M. PARK, "Paul's *skolops tē sarki*: Thorn or Stake? (2 Cor. xii 7)," *NovTest* 22 (2, '80) 179–183.

Examination of the major definitions of *skolops* reveals uncertainty regarding the correct meaning of the term in 2 Cor 12:7. Although "cross" may be dismissed, the definitions "stake" and "thorn" appear equally valid. Whatever the nature of Paul's malady, it no doubt was severe, inflicting extreme pain and discomfort (2 Cor 12:8). Therefore the most plausible meaning is "stake."—D.J.H.

Galatians—Philemon

903. B. J. BROOTEN, "The Gospel in Conflict. Paul's Opponents in Galatians," *BibToday* 18 (2, '80) 89–95.

Paul's opponents in Galatia were either Jewish Christians or judaizing Christians, who preached the message of Jesus the Jew. The core of Paul's argument in the epistle is that if belief in Christ is sufficient for salvation, then the Law is not necessary (see 2:16; 3:11).—D.J.H.

904. C. OSIEK, "Galatians: Paul's Gospel of Freedom," *BibToday* 18 (2, '80) 82–88.

In order to understand the letter to the Galatians, one must know about the historical background, Paul's state of mind, his exegetical method, and what he meant by freedom. Many of our own conflicts are similar to those met by Paul's fascinating meditation on law and freedom.—D.J.H.

905. L. F. LADARIA, "Espíritu y justificación. A propósito de Gál 2,16; 3,2.5," *EstEcl* 55 (212, '80) 111–115.

The significant parallels in content and terminology between Gal 2:16 and 3:2, 5 indicate that, according to Paul, both justification and the gift of the Holy Spirit are received not by works of the Law but by hearing with faith. Justification and the Spirit are two inseparable aspects of the same reality.—D.J.H.

906. M. MCNAMARA, "'to de (Hagar) Sina oros estin en tē Arabia' (Gal. 4:25a): Paul and Petra," *MillStud* 2 ('78) 24–41.

In Paul's day the children of Hagar (see Gal 4:24–25) were the Nabateans with their capital at Petra. Hagar and her son Ishmael were associated with Kadesh, Bered, and Shur, i.e. with Reqem (Petra) and Ḥagra or Ḥalusa. Mount Sinai also seems to have been connected with Petra. In fact, Hagar appears to have been a designation for Mount Sinai in the vicinity of Petra and at the heart of Arabia. Paul may have spent some time at Petra (see Gal 1:17).—D.J.H.

907. A. ALEGRO, "Cosmovisión espacial de la promesa de salvación en la Carta a los Efesios," *RevistBíb* 41 (3, '79) 187–192.

The cosmic vision of the author of Ephesians receives expression in the liturgy of the breaking of the bread and in baptism, two privileged loci for the actualization of the *mystērion*. Eph 1:3–14 is a hymn of praise of the divine salvific plan and thus it sheds light on the content of the entire epistle. The plan of the Father is to elevate humanity and enable it to make the creative leap to that unity whose point of convergence and agent is the Messiah.—S.B.M.

908. A. SUSKI, "Pieśń o miłości Chrystusa do kościoła (Ef 5,25b–27) (Inno all'amore di Cristo per la Chiesa [Ef 5,25b–27])," *StudTheolVars* 17 (2, '79) 3–42.

M. Barth has suggested that Eph 5:25b–27 is a quotation from a confession of faith, or a liturgical formula or hymn. Careful investigation of internal and external evidence shows that this segment is indeed a liturgical hymn inserted within the household codes to provide appropriate doctrinal motivation for the fuller context. The hymn probably derives from a baptismal setting-in-life and stands in the tradition of the OT Song of Songs rather than that of gnostic myths. It is similar to Titus 2:11–14; 3:4–7; and 1 Pet 1:22–25.—J.P.

909. A. JANKOWSKI, "Chrystus w obliczu kenozy. o właściwy przekład Flp 2,6b (Christus antequam kenosin eligat. de recta translatione Ph 2,6b)," *AnalCracov* 10 (1978) 151–166.

Responding to criticism of his 1962 Polish translation of Phil 2:6b, the author reviews both the pre- and post-1962 evidence and concludes that his rendering is still correct: "(Christ) did not take advantage of the opportunity to be equal with God."—J.P.

910. [Phil 2:6–11] B. ECKMAN, "A Quantitative Metrical Analysis of the Philippians Hymn," *NTStud* 26 (2, '80) 258–266.

When Phil 2:6–11 is read according to the rules of Greek scansion, almost every phrase conforms to one of five metrical patterns. In light of these metrical regularities, a linear and stanzaic reconstruction of the original pre-Pauline hymn is proposed. This arrangement enhances the parallelisms of form and content inherent in the text and draws attention to its dynamic rhythmic character as well as to its movement and balance.—D.J.H.

911. C. J. ROBBINS, "Rhetorical Structure of Philippians 2:6–11," *CathBibQuart* 42 (1, '80) 73–82.

Phil 2:6–11 conforms to the principles of periodic structure set forth by Greek and Roman authors. It consists of two sentences, the first (vv. 6–8) addressing itself to Christ's self-abasement and the second (vv. 9–11) to his glorification by God. Each sentence in turn divides into units of four cola (vv. 6–7, 9–10) and two cola (vv. 8, 11). The reader would pause for breath

at the end of the first unit in each sentence. This arrangement keeps the passage intact and conforms to the style of Philippians and other eloquent parts of the NT.—D.J.H.

912. H. BERKHOF, "The Holy Spirit and the World. Some Reflections on Paul's Letter to the Colossians," *JournTheolSAfric* 29 ('79) 56–61.

Four stages in the dynamic of the Spirit in the world emerge from an examination of Colossians: the transgression of age-old dividing lines, the building of a new fellowship, the clash between this new fellowship and the old sinful world, and the wisdom of Christ in the world.—D.J.H.

913. J. C. O'NEILL, "The Source of the Christology in Colossians," *NTStud* 26 (1, '79) 87–100.

The author of Colossians took his great christological statements in 1:9–23 and 2:6–15 directly from Jewish sources. He neither created a Christology nor cited one or two commonly agreed pieces of liturgy, but rather put together a great number of distinct but related statements that already existed in his sacred traditional sources.—D.J.H.

914. I. A. MOIR, "Some Thoughts on Col. 2,17–18," *TheolZeit* 35 (6, '79) 363–365.

A possible alternative to translating *sōma* in Col 2:17b as "substance" (in contrast to "shadow") is to make a break after v. 17a ("shadow of things to come" is perhaps a euphemism for "shadow of death") and to link v. 17b with v. 18: "But let no one deprive you of the body of Christ, in his desire to engage you in. . . ." Reconsideration might also be given to the reading of the Textus Receptus in v. 18b (*ha mē heōraken embateuōn*).—J.R.M.

915. R. F. COLLINS, "I Thes and the Liturgy of the Early Church," *BibTheolBull* 10 (2, '80) 51–64.

It seems incontrovertible that the salutation and final greeting of 1 Thessalonians derive from liturgical usage, that the letter was intended by Paul to be delivered in homiletic fashion to the Christian community at Thessalonica, and that elements of a blessing are to be discerned in 3:11–13 and 5:23–24. But the evidence is too meager to conclude that Paul was citing elements of a baptismal catechism or liturgy in chaps. 4–5.—D.J.H.

916. A. VIARD, "L'Evangile de Jésus Christ dans la première Epître aux Thessaloniens," *Angelicum* 56 (4, '79) 413–427.

The major features of Paul's presentation of the gospel of Jesus Christ in 1 Thessalonians are described under the following headings: the gospel proclaimed and accepted, the gospel of God accomplished in Jesus Christ, the service of the living God, and the salvation promised and already possessed.—D.J.H.

917. [1 Thes 1:10] R. F. COLLINS, "The Growth of Resurrection Faith," *Emmanuel* [New York] 86 (5, '80) 277–282.

1 Thes 1:10 and 4:14 contain elements of the early Palestinian community's tradition that was formulated within a generation of Jesus' resurrection. Paul used these creedal statements to emphasize that in the mighty act of raising Jesus from the dead, God has grounded the salvation of every believer.—D.J.H.

918. T. R. EDGAR, "The Meaning of 'Sleep' in 1 Thessalonians 5:10," *JournEvangTheolSoc* 22 (4, '79) 345–349.

The biblical use of *katheudō* ("sleep") and the context in 1 Thessalonians indicate that the verb *katheudōmen* in 5:10 is not a metaphor for physical death. The verse, properly interpreted, means "who died for us, that whether we watch or fail to watch we shall live together with him."—D.J.H.

919. F. MARÍN, "2 Tes 2,3–12. Intentos de comprensión y nuevo planteamiento," *EstEcl* 54 (211, '79) 527–537.

An examination of 2 Thes 2:3–12 in order to determine the attitude of the primitive Christian communities to political compromise. The "man of lawlessness" in v. 3 stands for all that is openly and actively opposed to God's salvific plan. The restrainer in v. 6 is God, who maintains the equilibrium of forces to prevent a precipitous sequence of uncontrolled events. Within the apocalyptic context of the epistle, Paul exhorts the Christians to the inescapable decision of salvation that enables them to confront the world and its powers with sovereign liberty.—S.B.M.

920. C. M. NIELSEN, "Scripture in the Pastoral Epistles," *PerspRelStud* 7 (1, '80) 4–23.

A nearly Marcionite view of the canon exists in the Pastorals. These three letters, along with Polycarp's *Letter to the Philippians* and *Diognetus* 1–10, are prime witnesses in the early 2nd century to the emerging NT canon that had the Pauline collection as its foundation. All these documents downgrade the OT and exalt Paul. Far from being a polemic against Marcion, the Pastorals display many of the characteristics of the church from which Marcion emerged.—D.J.H.

921. G. M. LEE, "Epimenides in the Epistle to Titus (I 12)," *NovTest* 22 (1, '80) 96.

In *Greek Epic Poetry* (1969) G. L. Huxley argued very plausibly that the saying about Cretans in Tit 1:12 was a reply of the Pythoness in the exchange of invective between Delphi and "the insolent Cretan seer." It would have been included among Epimenides' sayings and seen by the author of Titus in a collection of oracles.—D.J.H.

Hebrews

922. J. MCRAY, "Atonement and Apocalyptic in the Book of Hebrews," *RestorQuart* 23 (1, '80) 1–9.

Hebrews was written to a Jewish audience that was so well acquainted with the major tenets of apocalyptic Judaism that the author could set the classical view of atonement (see 2:14) against that background and argue it as the Jewish-Christian understanding of Jesus' high priesthood.—D.J.H.

923. M. NICOLAU, "El 'Reino de Dios' en la carta a los Hebreos," *Burgense* 20 (2, '79) 393–405.

The author of Hebrews uses "kingdom" only in 12:28 ("a kingdom that cannot be shaken"). The kingdom is the future city "whose builder and maker is God" (Heb 11:10). It is therefore necessary to examine the eschatological tenor of the epistle, in which the kingdom is a priestly

kingdom whose head and leader is Jesus Christ. Hebrews inevitably reveals an uninterrupted tension between the transitory and the definitive—the tension of those who make their pilgrimage to the hoped-for repose.—S.B.M.

924. W. SCHENK, "Hebräerbrief 4.14–16. Textlinguistik als Kommentierungsprinzip," *NTStud* 26 (2, '80) 242–252.

After explaining the various aspects of text-linguistics and their relevance for the commentator, this study of Heb 4:14–16 considers the syntactic, semantic, and pragmatic constitution of the passage. The analysis is summarized by means of a new German translation of the text.—D.J.H.

925. V. D. VERBRUGGE, "Towards a New Interpretation of Hebrews 6:4–6," *CalvTheolJourn* 15 (1, '80) 61–73.

The allusion to Isa 5:1–7 (LXX) in the agricultural illustration in Heb 6:7–8 suggests that the focus of Heb 6:4–6 was a covenant community rather than individual Christians. Thus when we read of the falling away and God's subsequent rejection in vv. 4–6, what is at issue is the apostasy and condemnation of a community. God's rejection of his covenant community does not jeopardize the doctrine of election and the preservation or perseverance of the saints as it applies to the individual believer.—D.J.H.

926. J. W. THOMPSON, "Hebrews 9 and Hellenistic Concepts of Sacrifice," *JournBibLit* 98 (4, '79) 567–578.

The tendency toward spiritualizing the concept of sacrifice, widespread in the Hellenistic world, underlies the intellectual framework of the author of Hebrews. The critique of the cultus in 9:11–14 is based on metaphysical assumptions shared with writers of the Platonic tradition, such as the belief that a material sanctuary is inadequate for a true sacrifice, that genuine cleansing cannot be effected by the blood of animals, and that one should approach God with the heavenly aspect of human existence, the conscience. Like Philo, the author of Hebrews affirms that the only genuine sacrifice is that of good deeds, fellowship, and praise (see Heb 13:15–16).—S.T.

927. J. IRWIN, "The Use of Hebrews 11:11 as Embryological Proof-Text," *HarvTheolRev* 71 (3–4, '78) 312–316.

In Reformed and Anabaptist circles during the late 16th and early 17th centuries, the phrase *eis katabolēn spermatos* in Heb 11:11 was a crucial proof-text in debates over the female role in conception and, more specifically, Mary's role in the conception of Jesus. Both D. Heinsius (1580–1665) and J. van Beverwyck (1593–1647) found in the verse a confirmation of the theory that women as well as men produce seed.—D.J.H.

928. T. JELONEK, " 'Zgromadzenie pierwotnych zapisanych w niebiosach' Hbr 12,23a ('Congregatio primitivorum conscriptorum in coelis' [Hbr 12,23a])," *AnalCracov* 10 ('78) 167–182.

The referent of Heb 12:23a is the church on earth, whose Head is the firstborn. This church, in its broadest meaning, is in reality the Zion of the new covenant. For the author of Hebrews, the word *ekklēsia* was theological shorthand to describe the actualization of the foretold remnant, the new people of God, the people of the covenant, a holy people and special possession

of God, a kingdom of priests, a worshipping community, the assembly of those who are designated for salvation and have a share in Christ, and the eschatological gathering of those journeying through the earth toward the heavenly homeland.—J.P.

Catholic Epistles

929. F. VOUGA, "Parole pour les riches (Jc 5,1–6)," *BullCentProtEtud* 31 (7–8, '79) 5–12.

The "prophetic" character of the vocabulary and content of Jas 5:1–6 is discussed according to the following outline: the funeral lament for the rich (v. 1), riches as possession (vv. 2–3c), foolish riches (v. 3d), against the power of the rich (v. 4), obduracy in the last times (v. 5), and the final protest of the poor (v. 6).—D.J.H.

930. F. NEUGEBAUER, "Zur Deutung und Bedeutung des 1. Petrusbriefes," *NTStud* 26 (1, '79) 61–86.

After describing the situation of external hostility presupposed in 1 Peter and discussing the letter's attribution to Peter and its marked differences from Paul's letters, the article examines some terms that illuminate the letter's historical setting: faith and hope, hope and suffering, and suffering and action. The symbiosis of self-divination, oppression, and terror was already visible under Nero and still more so under Domitian.—D.J.H.

931. F. REFOULÉ, "Bible et éthique sociale. Lire aujourd'hui 1 Pierre," *Supplément* [Paris] 131 ('79) 457–482.

To many modern readers 1 Peter appears sectarian and socially conservative. The epistle contains the essential elements of apocalyptic: deterministic concept of history, dualism, and opposition to the world. The submission recommended in 1 Pet 2:13–3:7 is a critical submission—freely assumed, conscious, and having the Lord as its only criterion. The epistle's constant attempt at relating "doing good" to the conduct of Christ and to Christian existence remains normative, even if some of the content is no longer applicable. The ethical activity of Christians in the present world cannot be recognized as Christian unless it exhibits a structural homology with that presented in 1 Peter.—D.J.H.

932. J. PIPER, "Hope as the Motivation of Love: 1 Peter 3:9–12," *NTStud* 26 (2, '80) 212–231.

1 Pet 1:22–23 and 1:3–5, 13–15 depict Christian conduct, and especially love, as a natural outgrowth of fully hoping in the future that is given and secured by the grace of God in Christ. But 1 Pet 3:9–12 motivates enemy-love by showing that it is a condition for inheriting the eschatological blessing. In other words, the desire to enjoy eternal life (see 3:10) should motivate Christians to bless those who revile them. The mutually correcting interaction between the two approaches results in a balanced and true attitude toward the motivation of enemy-love.—D.J.H.

933. K. SHIMADA, "The Christological Credal Formula in 1 Peter 3,18–22—Reconsidered," *AnnJapanBibInst* 5 ('79) 154–176.

This form-critical analysis of 1 Pet 3:18–22 considers the passage's language, context, traditions, NT parallels, redactional elements, possible original wording, and *Gattung*. The following christological credal formula underlies the present text: "Christ once for all died for sins

that he might bring us to God, and to the spirits in prison he preached. He is at the right hand of God, having gone into heaven, with authorities and powers subject to him.”—D.J.H.

934. W. J. DALTON, “The Interpretation of 1 Peter 3,19 and 4,6: Light from 2 Peter,” *Biblica* 60 (4, '79) 547–555.

Since the author of 2 Peter in 3:1–2 indicates that he used 1 Peter, his interpretations may help in resolving some difficulties in 1 Peter. Comparison with 2 Pet 2:4–5 suggests that in 1 Pet 3:19 Christ’s proclamation was to sinful angels and could not have been an offer of salvation. The “dead” who will “live in the spirit like God” according to 1 Pet 4:6 correspond to the believing Christians of 2 Pet 3:9, 13, who accept the reality of the Lord’s promise of “new heavens and a new earth in which righteousness dwells.”—D.J.H.

935. D. COOK, “1 Peter iii. 20: An Unnecessary Problem,” *JournTheolStud* 31 (1, '80) 72–78.

In 1 Pet 3:20 the obvious meaning of *eis* is “into” and that of *diesōthēsan* is “arrive safely” or “escape.” The phrase *di’ hydatos* is most easily taken in a local sense. The OT background of the eight persons is Gen 7:13, and the antecedent of *ho* in 3:21 is the complex idea of the preceding clause. The phrase in 1 Pet 3:20 should be translated “into which a few, that is eight persons, came safely through water.” The transitus through water is the type of baptism.—D.J.H.

1 Pet 4:6, § 24–934.

2 Pet, § 24–934.

1 Jn, § 24–830.

Revelation

936. J. LAMBRECHT, “The Book of Revelation and Apocalyptic in the New Testament: Colloquium Biblicum Lovaniense XXX (August 28–30, 1979),” *EphTheolLov* 55 (4, '79) 391–397.

The first part of the article describes the papers prepared for the 1979 Louvain Biblical Conference that dealt with the book of Revelation. Topics included introductory questions, specific passages, themes, and relation to other Johannine writings. The second part discusses the studies on apocalyptic passages in the Pauline corpus, the Johannine writings, 2 Peter, and the Synoptic Gospels.—D.J.H.

937. P. PRIGENT, “L’Apocalypse: Exégèse Historique et Analyse Structurale,” *NTStud* 26 (1, '79) 127–137.

Structural analysis of operations and functions in Revelation shows that to the eyes of faith the present reality is not what it seems and that true life is found in the death of the Lamb. Structural analysis, however, needs to be complemented by historical exegesis and to enter into dialogue with it. Several illustrations of the value of such cooperation in interpreting specific passages are offered.—D.J.H.

938. C. ROWLAND, "The Vision of the Risen Christ in Rev. i. 13 ff.: The Debt of an Early Christology to an Aspect of Jewish Angelology," *JournTheolStud* 31 (1, '80) 1–11.

Many elements in the christophany in Rev 1:13–16 are taken from the angelophany in Dan 10:5–6 (see Dan 7:9), and both texts appear to be within a theological history stretching back to the call-vision of Ezek 1:4–28. Other strands in the tradition are present in the descriptions of Jaoel in *Apocalypse of Abraham* and Metatron in *3 Enoch*. This trend in Jewish angelology derived ultimately from the separation of the human figure from the throne-chariot in Ezek 8:2.—D.J.H.

939. J. R. ROYSE, " 'Their Fifteen Enemies': The Text of Rev. xi. 12 in P⁴⁷ and 1611," *JournTheolStud* 31 (1, '80) 78–80.

In Rev 11:12 MS 1611 reads *hoi ie echthroi autōn* ("their fifteen enemies"), and it is quite likely that P⁴⁷ has the same reading. This surprising variant is due to nothing more than scribal carelessness. The *i* was read once as the final letter of *oi*, then *ie* together as a numeral, and then *e* again as the first letter of *echthroi*.—D.J.H.

BIBLICAL THEOLOGY

940. N. A. DAHL, "New Testament Theology in a Pluralistic Setting," *Reflection* [New Haven, CT] 77 (3, '80) 16–18.

In the USA, and to a lesser extent all over the world, NT studies are today carried out in a pluralistic setting. In some respects it is very healthy that theological schools no longer have a monopoly on serious biblical scholarship. Nevertheless, divinity schools retain special responsibilities for the careful exegesis of texts, the study of the transmission and interpretation of the biblical writings, and biblical theology.—D.J.H.

Christology

941. H. GESE, "Die Weisheit, der Menschensohn und die Ursprünge der Christologie als konsequente Entfaltung der biblischen Theologie," *SvenskExegÅrs* 44 ('79) 77–114.

Rather than distinguishing between philosophy and religion, the Jewish wisdom tradition explored the ways in which knowledge of the world's order could be knowledge of the divine wisdom (see Job 28, Proverbs 8, Sirach 24). The transformation of messianism into Son-of-Man expectation must be viewed against the universal horizon of wisdom. The OT wisdom tradition is the basis for the NT's portrayal of Jesus as the eschatological teacher of wisdom and as the earthly manifestation of wisdom itself, i.e. the Son of Man.—D.J.H.

942. A. MANRIQUE, "Jesús, El Cristo. El debate cristológico en la tradición cristiana," *BibFe* 6 (16, '80) 5–16.

The article reviews the christological data of the NT (glorified Christology, the incarnate Word, transcendence and incarnation), the christological debates of the 3rd and 4th centuries, and the Chalcedonian solution with its contemporary relevance.—S.B.M.

943. G. MARTELET, " 'Das Lamm, erwählt vor Grundlegung der Welt,' " *IntKathZeit/Communio* 9 (1, '80) 36–44.

The image of Christ the Lamb as it appears in the Fourth Gospel and 1 Peter is examined with reference to its roots in the OT books of Exodus, Isaiah, and Zechariah in an attempt at sketching a theology of the Lamb. Particular attention is given to the surprising description of the Lamb in 1 Pet 1:20 as "destined before the foundation of the world."—D.J.H.

944. B. REICKE, "Der Gottesknecht im Alten und Neuen Testament," *TheolZeit* 35 (6, '79) 342–350.

Historically (or objectively) the Servant in Isaiah 40–55 represents Israel's hope of return from the Babylonian exile. The article outlines Isaiah 40–55 in two parts, each with three servant songs and three exhortations to come home from Babylon. Theologically (or subjectively) the Servant is the glass in which Jesus and the NT writers saw reflected their own redemptive calling and experience of God's salvation.—J.R.M.

Church and Ministry

945. E. BLACK, "Why women cannot be ordained: Biblical arguments," *HomPastRev* 80 (5, '80) 21–31.

The image of God in humanity finds its complete expression in the complementarity of the sexes: the male in his unique representational role (Adam, Christ, priest) and the female in her unique life-creating role (Eve, Mary, church). This complementarity explains why only selected males can be ordained priests.—D.J.H.

946. J. ECKERT, "The Realisation of Fellowship in the Earliest Christian Communities," *Concilium* 130 ('79) 21–28.

Jesus intended that the will to achieve fellowship should overcome the trend toward separatism. Unity in Christ was the principle proposed to the earliest Christian communities in Jerusalem, Antioch in Syria, and Corinth. Relationships among Christians developed in accord with Jesus' life and teaching and with the ways in which actual community problems were handled.—D.J.H.

947. D. J. HARRINGTON, "Sociological Concepts and the Early Church: A Decade of Research," *TheolStud* 41 (1, '80) 181–190.

This report gathers some of the most important books and articles published during the 1970s that explicitly use sociological concepts for understanding the origin and development of the church in the NT. Special attention is given to J. G. Gager's *Kingdom and Community* (1975) and G. Theissen's *Soziologie der Jesusbewegung* (1977). The major limitations of the approach are the following: the historical distance of some 1900 years, the nontheological orientation of sociology, and the questionable validity of many sociological models. Nevertheless, the sociological approach can provide researchers on the NT church with new questions, terms, and analogies; it may even exercise a revolutionary effect on the application of the historical-critical method.—D.J.H. (Author.)

948. E. J. KILMARTIN, "Ministère et ordination dans l'Église chrétienne primitive. Leur arrière-plan juif," *MaisDieu* 138 ('79) 49–92.

According to 1 Tim 4:14 and 2 Tim 1:6 a charism for an office was given through the rite of the imposition of hands. Some correspondences exist between those NT texts (see also Acts 13:3) and the Jewish institutions of *šālîah* and *sēmîkâ*. The origin (and significance) of the rite of the imposition of hands remains an open question, and several solutions (creation of the Pauline communities, influence of the baptismal rite, rabbinic ordination, ordination of Jewish-Christian prophets) have been proposed. The remaining sections of the article trace patristic statements about the existence, origin, meaning, and rites of ordination through the 2nd and 3rd centuries.—D.J.H.

949. M. NEUMAN AND M. M. FUNK, "Sharing the Resurrection Faith: A Foundation of Ministry for All Christians," *LumVit* 35 (1, '80) 7–28.

The theological basis for Christian ministry must be traced through the emergence of a unique resurrection faith among the early followers of Jesus (see Lk 24:13–35). Ministry is a sharing by Christians of their personal experience of Jesus as present and effective. Three major stages of ministry can be delineated in the NT period: apostolic mission, community service, and official ministries. The ministry of every Christian consists in sharing the gift of faith and natural talents, responding to present needs, and following the example of Jesus.—D.J.H.

950. J. A. PIERCE, "The Twelve as Apostolic Overseers," *BibToday* 18 (2, '80) 72–76.

The article explains the origin of the title "apostle," who had the right to it, by whom it was conferred, and who could guarantee the right to use it. Apostleship as exemplified in the apostolic overseers (see Acts 15) was both a one-time gift to the infant church and a continuing gift to the developing church that sent out missionary witnesses to new nations.—D.J.H.

951. J. P. SCHINELLER, "The Church—from Emmaus to the New Jerusalem," *ChicStud* 19 (1, '80) 63–75.

After remarks on the small but paradigmatic beginning of the church with the two disciples on the road to Emmaus (Lk 24:13–35), the article examines six key symbols and images used to describe the reality of church and the challenge of becoming church: people of God, body of Christ, creation of the Spirit, mission, community, and Jesus' preaching of the kingdom.—D.J.H.

952. J. F. WALVOORD, "Does the Church Fulfill Israel's Program?" *BiblSac* 137 (545, '80) 17–31, (546, '80) 118–124.

(1) The extent to which the OT prophesied a special program for Israel can be seen from the predictions concerning Abraham, the nation of Israel, the land, and the kingdom. (2) A study of the Gospels and Acts confirms rather than refutes the literal interpretation of those promises.—D.J.H.

Various Themes

953. J. ALONSO DÍAZ, "El fracaso o la esperanza fallida del 'Reino' (tal como lo esperaban) y su repercusión en el cristianismo," *EstEcl* 54 (211, '79) 471–497.

The first part of this article deals with the disappointed hopes of the "earthly kingdom." It

reviews the disciples' faith before the death and the failure of Jesus, their initial reaction to his crucifixion, and the overcoming of the failure in their faith in the resurrection. The subsequent disappointment of the disciples' hope was the delay of the second coming, but this too was overcome by the indefinite delay of the time in between. The second part of the article deals with the effects of this disappointed hope of an "earthly reign" on later Christian theology and ethics: the development of an interim and interpersonal ethics, the depolitization and spiritualization of the Messiah and the kingdom, and the attitude of nascent Christianity to Rome.—S.B.M.

954. T. BARTHA, "Die Herrlichkeit in der Offenbarung Gottes," *TheolBeitr* 10 (6, '79) 250–259.

In the OT, Israel experienced the glory of God in the events of history, the preaching of the prophets, and the cult. In the NT, judgment and salvation become effective in encounter with Jesus Christ. God's glory is manifest in Jesus' earthly life and especially in the Easter event, and the various NT witnesses are directed toward Jesus as the definitive self-revelation of God.—D.J.H.

955. W. BEILNER, "Das bleibend Christliche," *BibLiturg* 52 (4, '79) 228–238.

This explanation of what constitutes the "abidingly Christian" according to the NT writings focuses on remembrance of Jesus, Jesus as the revealer of Israel's God, Jesus as the basis of hope, God's raising of Jesus from the dead, belief in Jesus as the experience of the Spirit, and the church as those who believe Jesus. Wherever people believe Jesus and believe in Jesus, there is the abidingly Christian.—D.J.H.

956. J. BLANK, "The Justice of God as the Humanisation of Man—the Problem of Human Rights in the New Testament," *Concilium* 124 ('79) 27–38.

The connection between human dignity and human rights is implied in the biblical view of God's relationship with humanity. Jesus' attitude toward marginal people tends in the direction of full recognition of human rights in church and society. Just as the quality of being in God's image is universal, so the salvation brought about in Jesus Christ is universal. God wills justice for everyone, including the sinner.—D.J.H.

957. H. BLOCHER, "Qu'est-ce que la vérité?" *Hokhma* 12 ('79) 2–13; 13 ('80) 38–49.

The first part of the article surveys the different philosophical concepts of truth, examines the various facets of truth in the OT, and compares the Hebrew notion of *'emet* and the Greek idea of *alētheia*. The second part treats the meanings of "truth" in intertestamental Judaism and in the NT writings and then assesses rival concepts of truth in light of the Scriptures.—D.J.H.

958. F. BRÄNDLE, "Discernimiento evangélico. La Sabiduría de Dios y el Espíritu como bases del discernimiento evangélico," *RevistEspir* 38 (153, '79) 535–550.

Both the sapiential perspective (Matthew, James) and the salvation-historical perspective (Paul, John) root evangelical discernment in the Christ-event. The sapiential approach bases discernment on the teaching of Christ the Wisdom of God, and the salvation-historical approach emphasizes the action of the Spirit within the Christian community and its members.—D.J.H.

959r. R. E. BROWN ET AL. (EDS.), *Mary in the New Testament* [NTA 23, p. 240].

S. BROWN, "Mary in the New Testament and the Problem of Hermeneutics," *ClerRev* 65 (4, '80) 117–121.—An exploration of the ecumenical implications of the book by one of its twelve

co-authors. The plurality of representations of Mary illustrated by the different versions of the episode of Jesus' true kindred (Mk 3:20–21, 31–35; Lk 8:19–21; Mt 12:46–50) simply anticipates the diversity that characterizes subsequent Christian tradition. The fact that the various NT representations of Mary are acknowledged as canonical enables us to approach each other's tradition of interpretation with greater openness and understanding. In this context "Scripture and tradition" means listening with equal attentiveness to the NT witnesses and to the sure religious instinct behind the development of Mariology.—D.J.H.

960. J. CARMIGNAC, "Rectification d'une Erreur concernant l'Eschatologie," *NTStud* 26 (2, '80) 252–258.

Between the coining of the term "eschatology" by K.-G. Bretschneider in 1804 [see § 16–330] and its use by T. Colani in 1864, some fifteen authors, beginning with J. Matter in 1828, employed the word in books and articles published in French. These scholars were connected with the Protestant theological faculty at Strasbourg.—D.J.H.

961. A. CODY, "God and Heaven: The New Testament," *Concilium* 123 ('79) 34–42.

This article reviews ideas about heaven in the world in which the early Christians moved and in the NT writings. According to the Christian proclamation of salvation and new life, the future age had already begun with Christ's saving acts. The essential factor in hope for life in heaven lies simply in being there with Christ the Lord. Speculations concerning the mode of existence in heaven are of secondary importance.—D.J.H.

962. K. CONDON, "Apropos of the Divorce Sayings," *IrBibStud* 2 (1, '80) 40–51.

Examination of the NT divorce sayings (Mt 5:32; 19:9; Mk 10:11; Lk 16:18; 1 Cor 7:10–11) shows that Jesus regarded marriage as indissoluble and remarriage while one's spouse was living as adultery. But the variations are surprising and reflect questioning regarding the possibility of divorce in the early church.—D.J.H.

963. C. DA CRUZ FERNANDES, "God's Covenant with Man: Basis of Biblical Spirituality," *IndTheolStud* 16 (4, '79) 298–325.

The notion of God's covenant with his people or their representatives summarizes the essence of OT and NT religion. After discussing the covenant in the OT and the idea of a new covenant in the Prophets, the article discusses the new covenant in Acts, the Pauline corpus, John's writings, Hebrews, and the Synoptic Gospels. God's covenant relationship with humanity reaches its climax in Jesus Christ, is made active by the Holy Spirit, and demands a response.—D.J.H.

964. A. DE ROBERT, "L'ironie et la Bible," *EtudThéolRel* 55 (1, '80) 3–30.

An attempt to show how one can speak of the Bible as a whole as a witness to irony, in its deeper Kierkegaardian sense. The thesis of the article is that the retreat of the faith from what are commonly called "serious matters" is a very particular act of liberty whose nature is irony. To demonstrate this thesis, the article discusses irony in Paul's speaking of the risen Jesus and of the justice of God, in Luke's freedom of composition (e.g. Lk 5 and Peter's vocation), and in the miracle accounts. The article concludes that irony is from God, and that when lived by us, it is revealed as liberating from the pretensions of political and religious power, from the notion of merit, and from a false knowledge.—S.B.M.

965. A.-L. DESCAMPS, "Les textes évangéliques sur le mariage (suite)," *RevThéolLouv* 11 (1, '80) 5-50.

The first part of the article [§ 23-470] discussed Jesus' rejection of separation and divorce according to Mk 10:2-12. This part examines the other NT statements regarding divorce and remarriage. The redactional exception on the basis of the wife's immoral conduct in Mt 19:9 (see Mt 5:32) probably reflects a Jewish-Christian practice that allowed separation and remarriage, though this interpretation is not the only possibility. But the absolute prohibition of divorce and remarriage in Lk 16:18 and 1 Cor 7:10-11 surely echoes Jesus' own teaching. The Matthean exception should not prevail over the clear teaching of Jesus.—D.J.H.

966. S. DOTY, "The Christian Family: The New Testament Witness," *Listening* [River Forest, IL] 15 (1, '80) 16-26.

According to the Gospels, Jesus' invitation to membership in the eschatological family of God is open to all, implies no ownership, and emphasizes personhood and responsibility (especially in marriage). Although the NT Epistles did not change the rules regarding the hierarchy within the family, there are elements in the household codes that attempt to transform the old ways.—D.J.H.

967. F. DURRWELL, "Christian Witness: A Theological Study," *International Review of Mission* [Geneva] 69 (274, '80) 121-134.

The primary source for the study of Christian witness is necessarily the NT. The Christian bears witness to the person of Jesus Christ and to the salvation achieved by God in him. In the encounter with Christ, the witness is transformed and becomes a mediator of encounter. Being love and communion, the Spirit constrains the disciples to bear common witness.—D.J.H.

968. M. A. FERRANDO, "El poder en el Nuevo Testamento," *TeolVida* 20 (4, '79) 283-294.

This discussion of power in the NT contains sections on terminology (*dynamis* and *exousia*), the power of God and human participation in it, the power of Satan, the victory of Christ and the Christian over the devil, the power of civil authorities, the state's power to persecute according to Revelation 13, and the realization of power in weakness.—D.J.H.

969. E. V. N. GOETCHIUS, "The Concept of Evangelism in the New Testament: Some Key Terms," *AnglTheolRev* suppl. ser. 8 ('79) 81-92.

The NT terms studied in this essay are grouped under headings suggested by the following definition of evangelism: (1) the presentation of Jesus Christ in (2) the power of the Holy Spirit in such ways as persons may be led (3) to believe in him as Savior and (4) to follow him as Lord within (5) the fellowship of his church. [The same issue contains responses by C. Washington (pp. 93-94) and F. R. VanDevelder (pp. 94-96) as well as a record of the discussion inspired by the paper (pp. 96-103).]—D.J.H.

970. G. HAUFE, "Das Kind im Neuen Testament," *TheolLitZeit* 104 (9, '79) 625-638.

The NT speaks of children in various contexts (community, family) and literary forms (infancy narratives, healing stories, parables and images, other comparisons). The terms for "child" are also used in metaphorical senses. Although the NT material is not sufficient for working out a theology of the child, it does manifest a deep sensitivity to children in the ambit of Jesus' preaching.—D.J.H.

971. A. P. HAYMAN, "Judaism and the Christian Predicament," *ModChurch* 22 (2-3, '79) 86-100.

Judaism creates problems for Christianity in five areas: (1) It offers a direct negative to the Christian claim that the NT is the fulfillment of the OT. (2) The Jews rejected Jesus as the Messiah in the 1st century A.D. and have continued in their unbelief. (3) The continuing vitality of Judaism as a religion refutes Christian claims that it is a fossilized survival of OT religion. (4) The innate spiritual strength of Judaism has caused the church to strive always to prevent free competition for converts. (5) Judaism presents an ethical challenge to Christianity regarding faith versus works and tolerance.—D.J.H.

972. S. L. HOYT, "The Judgment Seat of Christ in Theological Perspective. Part 1: The Judgment Seat of Christ and Unconfessed Sins," *BiblSac* 137 (545, '80) 32-40; "Part 2: The Negative Aspects of the Christian's Judgment," (546, '80) 125-132.

(1) The primary purpose of the judgment seat (*bēma*) of Christ is to reveal and review the life and service of Christians and then to reward them for what God deems worthy of reward. (2) The Bible suggests that there will be shame at the judgment seat of Christ to a greater or lesser degree, depending on the measure of unfaithfulness of each believer.—D.J.H.

973. J. KILGALLAN, "Intimacy and the New Testament," *Concilium* 121 ('79) 67-73.

The NT offers foundational insights about union and intimacy as well as provocative and instructive examples of such intimacy, especially in the lives of Jesus and Paul. It confirms the need for affection, candor, and love. It puts forth the principle of selflessness and insists that happiness includes love of one's neighbor.—D.J.H.

974. J. KOTTACKAL, "Children in the Bible," *Biblehashyam* 5 (4, '79) 319-327.

Even the most superficial reader of the Bible cannot fail to observe its tenderness toward children, its appreciation of their simplicity and helplessness, and its witness to the affection between parents and children. Jesus insisted on the individuality of children and established their importance in society and the kingdom of God.—D.J.H.

975. J. A. MCNAMARA, "Wives and Widows in Early Christian Thought," *International Journal of Women's Studies* [Montreal] 2 (6, '79) 575-592.

Although the early Christians borrowed freely from Jewish and Roman ideals in shaping their view of family relationships, their choices were informed by a coherent concept rooted in the teachings of Jesus and Paul. The purpose of marriage was seen as the channeling of carnal desires and the procreation of children, but its larger social and political implications were virtually ignored. Christians understood marriage as a freely chosen, indissoluble spiritual and physical union of two individuals. Within marriage women were still viewed as subordinate partners, but the number of people to whom they were subordinate was reduced to the husband alone. Widows were thus able to recapture the liberty accorded to virgins in order to pursue their lives outside the authority of the family—D.J.H.

976. R. MOLONEY, "The Early Eucharist: The Jewish Background," *MillStud* 2 ('78) 1-10.

This article treats three issues relevant to the Eucharist in light of recent research: blessing as a genre of prayer, the Jewish rituals of grace before and after meals, and the Passover. The

similarities between the Jewish prayers at table and the early eucharistic prayers suggest that the Christian Eucharist grew out of the Jewish table rituals [see § 23–994].—D.J.H.

977. S. C. MOTT, “Biblical faith and the reality of social evil,” *Christian Scholar’s Review* [Grand Rapids] 9 (3, ’80) 225–240.

Attention to fallen angels like Shemiḥazah and Azazel in *1 Enoch* 6–11 and to the NT idea of the cosmos as human values and conduct organized in opposition to God helps us to realize that injustice and other evils depend not only on the isolated decisions of individuals but also on general features of culture and social order. This realization can add to our appreciation of the spiritual struggle and victory in which we participate in Christ (see Col 2:15).—D.J.H.

978. J. SCHMITT, “L’autorité de la Tradition aux temps apostoliques,” *RevSciRel* 53 (3–4, ’79) 209–219.

This exploration of the authority of tradition in apostolic times as seen from the NT writings focuses on two complementary and essential points: the role played by the apostle’s word in the genesis and life of the tradition, and the role of the authority of the apostolic tradition for the community’s conduct and faith or identity. These issues are explored with reference to primitive Jewish Christianity, the transmission of the Gospel tradition, the Pauline moment, and the post-A.D. 70 problem of tradition and truth.—D.J.H.

979. J. SCHREINER, “Gastfreundschaft im Zeugnis der Bibel,” *TrierTheolZeit* 89 (1, ’80) 50–60.

After describing the hospitality given and received by the patriarchs, the article treats Israel’s sojourn in Egypt and its life as Yahweh’s guest in the land of Canaan. Then the NT ideas of God as guest and host as well as the NT exhortations to hospitality are examined. Biblical hospitality involves accepting strangers into the people of God.—D.J.H.

980. E. SCHÜSSLER FIORENZA, “‘You are not to be called Father.’ Early Christian History in a Feminist Perspective,” *Cross Currents* [West Nyack, NY] 29 (3, ’79) 301–323.

Although there are many indications that women exercised leadership in the early Christian mission, much of the information is probably irretrievable because the androcentric selection and redaction process saw this as either unimportant or threatening. Ecclesial patriarchalization, which climaxed in the identification of women’s leadership with heresy, was also operative in the selection and formulation of the NT canon. But the countercultural, egalitarian impulses of the Jesus movement and the early Christian missionary movement must become the defining elements of the interpretative model for reconstructing early Christian history. Only an egalitarian model can do justice to both the traditions of women’s leadership in the church and the gradual process of adaptation and theological justification of the dominant patriarchal Greco-Roman culture and society.—D.J.H.

981. E. SCHWEIZER, “What is the Holy Spirit? A Study in Biblical Theology,” *Concilium* 128 (’79) ix–xvii.

This article surveys the evidence about the Holy Spirit in the OT, intertestamental Jewish writings, and the NT (Gospels, Paul, John). The working of the Holy Spirit cannot be frozen into the written words of the Bible, church order, or spiritual experiences. The Spirit can speak in Protestant, Catholic, and charismatic terms.—D.J.H.

982. R. J. SIDER, "Christ and Power," *International Review of Mission* [Geneva] 69 (273, '80) 8–20.

Examination of Jesus' command not to resist evil (see Mt 5:39) and analysis of the NT concept of the principalities and powers show that power itself is not innately evil and can be used by Christians in the search for justice. The use of economic and political power is fully compatible with the way of the cross. Activist nonviolence is a more faithful application of NT teaching than nonresistance is.—D.J.H.

983. B. STOYIANNOS, "The Law in the New Testament from an Orthodox Point of View," *GkOrthTheolRev* 24 (4, '79) 309–322.

NT attitudes toward the OT Law are examined with reference to three major periods: (1) the activity of Jesus and the early Christian community until the apostolic synod, (2) from the apostolic synod to the fall of Jerusalem, and (3) from the fall of Jerusalem to the end of the apostolic era. The christological interpretation of the Law prevails in the NT and remains a specifically Christian element.—D.J.H.

984. G. STRECKER, "The Importance of New Testament Ethics Today," *JournTheolSAfric* 25 ('78) 31–40.

This article discusses the theological character of NT ethics, the various literary forms in which ethical instructions are presented, the Christ-event as the historical and theological starting point, the ecclesiological and universalistic dimensions of NT ethics, the distinctiveness rooted in the christological dimension, and the importance of fulfilling the commands of love and righteousness in each situation.—D.J.H.

985. J. SUGGIT, "Pastoral Discipline in the Church Today. The Evidence of the New Testament," *JournTheolSAfric* 28 ('79) 53–59.

Once we recognize that the Christian is called to be, and in baptism is admitted as, a member of God's holy people, a number of principles of discipline emerge from the NT. These principles are discussed under four headings: prerequisites for baptism, the discipline of those guilty of postbaptismal sin, the discipline of the ministers of the church, and the ministers of discipline.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

986. D. ENGELS, "The Problem of Female Infanticide in the Greco-Roman World," *Classical Philology* [Chicago] 75 (2, '80) 112–120.

Greek and Roman populations had a stable or extremely low rate of natural increase, a life expectancy at birth of about 25 years, and birth and death rates of about 40 per 1,000 per year. As in all human populations, the female-male ratio at birth was 1:1.05. High rates of female infanticide were impossible for any ancient population. Even low rates of female infanticide would increase the death rate and lower the birth rate, and in a stable population this would cause the population to decline at a geometric rate. A rate of 10 percent of female births killed per year would be highly improbable, and the rate almost certainly never exceeded more than a few percent of female births in any era.—D.J.H.

987. G. QUISPEL, "Ezekiel 1:26 in Jewish Mysticism and Gnosis," *VigChrist* 34 (1, '80) 1–13.

According to Ezek 1:26 the glory of God has the features of a human being. The image of God in the body was developed by heterodox Jews of the Diaspora, and the gnostic concept of the *anthrōpos* was certainly derived from pre-Philonic, heterodox Jewish speculations. In his treatment of the heavenly man, Paul stood near the Hellenistic traditions that existed before Philo and was not directly influenced by the mystical traditions of the Palestinian Pharisees.—D.J.H.

988. W. STEGEMANN, "From Palestine to Rome: a Social Process in Early Christianity," *Concilium* 125 ('79) 35–42.

To the Roman authorities the charismatic movement gathered around Jesus in Palestine must have seemed completely provincial. Thus it is all the more astonishing that shortly after his death, Jesus became the center of an ecumenical religious movement. The preachers behind Q belonged to the second generation of Jesus' followers in Palestine, whereas Paul preached in the towns and cities outside Palestine. The Christianity of Mk and Lk reflects a social world comparable to that of the Pauline congregations.—D.J.H.

Archaeology

989. R. HACHLILI, "Byt-Imyn yhwdy mymy byt šny byryḥw (A Jewish Cemetery of the Second Temple Period at Jericho)," *Qadmoniot* 12 (2–3, '79) 62–66.

In the Second Temple cemetery near Jericho [see § 24–244] three kinds of burial were practiced: primary burial in wooden coffins, secondary burial in ossuaries [see § 23–1013], and secondary burial in sepulchres and in shelves where bones were gathered together. The final section of the article discusses the relative chronologies of these burial customs.—D.J.H.

990. I. W. J. HOPKINS, "The City Region in Roman Palestine," *PalExplQuart* 112 (1, '80) 19–32.

A locational analysis of settlements in Palestine during the Roman and Byzantine periods makes it possible to trace a spatial order and pattern, with a hierarchy of cities and towns: (1) major urban centers serving all or at least a large part of Palestine, (2) minor urban centers serving regions of 1,000 square miles or less, (3) towns located on the periphery of the city region, (4) rural centers consisting of large villages with some marketing and administrative functions, and (5) relatively self-contained villages surrounding a town, city, or rural center.—D.J.H.

991. D. M. JACOBSON, "Ideas Concerning the Plan of Herod's Temple," *PalExplQuart* 112 (1, '80) 33–40.

Rather than attempting to fix the position of Herod's Temple by the enigmatic Rock, it is preferable to deduce it from the remains of the temenos that Herod had laid out around the Temple. The resulting plan provides a symmetrical relation between the Temple and the outer enclosure, found wanting in the majority of conjectural reconstructions.—D.J.H.

992. K. JAROŠ, "Ein neuer Lokalisierungsversuch des Praetoriums," *BibLiturg* 53 (1, '80) 13–22.

B. Pixner's identification of the praetorium as the Hasmonean palace used by Herod the Great as a residence in Jerusalem [§§ 24–247, 613] is convincing on exegetical, historical, traditional, and archaeological grounds.—D.J.H.

993. D. JESELSOHN, "Hever Yehudim—A New Jewish Coin," *PalExplQuart* 112 (1, '80) 11–17, plate II.

Three examples of Jewish coins bearing the inscription *hbr yhw dym* in paleo-Hebrew script have turned up recently in private collections. These coins were issued by opponents of Alexander Jannaeus during their war against him ca. 88 B.C. The group that issued the coins was consequently abolished by Alexander Jannaeus and perhaps revived by his widow Alexandra.—D.J.H.

994. C. A. KENNEDY, "Were Christians Buried in Roman Catacombs to Await the Second Coming?" *BibArchRev* 6 (3, '80) 16–31.

The Roman catacombs are underground graveyards and passageways cut out of a soft, porous stone called tufa. They represent the culmination of Etruscan, Roman, and Jewish burial customs. The relatively large number of Christian catacombs suggests that a substantial segment of the Christian community believed that the second coming of Christ would occur in Rome.—D.J.H.

995. N. I. KHAIRY, "Ink-wells of the Roman Period from Jordan," *Levant* 12 ('80) 155–162, plate XXV.

This note concerns twelve ink-wells made of pottery, bronze, or alabaster that have been found at Qumran, Petra, Queilbeh, and other Jordanian sites. Each object is discussed with reference to measurements, form, ware, and surface treatments. Parallels from Roman sites in Europe and Palestine are used to throw light on the ink-wells studied here.—D.J.H.

996. Y. MESHORER, "Mṭb'wt šypwry kmqwr hyšwry (The Coins of Sepphoris as Historical Source)," *Zion* [Jerusalem] 43 (3–4, '78) 185–200.

The coins struck at Sepphoris reflect the historical situation and possibly even the legal developments arising from the stand taken by the residents. The decidedly Jewish character of the city during Trajan's reign is established by a comparison of its coins with the "pagan" ones minted in other cities of Palestine at the time. Coins from the rule of Caracalla support the stories about the ideal relationship between Judah the Prince and the Roman emperor and testify to a pact between the inhabitants of Sepphoris and the people of Rome.—D.J.H.

997. E. M. MEYERS, "Ancient Synagogues in Galilee: Their Religious and Cultural Setting," *BibArch* 43 (2, '80) 97–108.

New discoveries indicate a high degree of flexibility in dating all kinds of Palestinian synagogues and attest the simultaneous existence of one type alongside another. The developmental typology from the basilical model through the broadhouse to the apsidal has led to a somewhat mistaken understanding of various cultural and religious currents in the talmudic period. The synagogues of Palestine bear witness to a rich diversity within Judaism and shed light on the history of Roman-Byzantine Palestine.—D.J.H.

998. L. PITIGLIANI, "A Rare Look at the Jewish Catacombs of Rome," *BibArchRev* 6 (3, '80) 32–43.

This account of the author's visits in 1978 to the two sites of known, extant Jewish catacombs in Rome (Villa Torlonia and Via Appia Randanini) is accompanied by nine photographs.—D.J.H.

Dead Sea Scrolls

999. P. R. DAVIES, "Dualism and Eschatology in 1QM. A Rejoinder," *VetTest* 30 (1, '80) 93–97.

A reply to the five points adduced by J. J. Collins [§ 24–252] as major misunderstandings of his argument concerning the mythology of holy war in Daniel and the Qumran *War Scroll* [§§ 20–641; 22–949]. Collins's comments are unconvincing and reveal that his thesis is even more ambiguous than was originally supposed.—D.J.H.

1000. F. DU T. LAUBSCHER, "A Suggested Reading for 4Q Florilegium 1:15," *JournNWSem Lang* 6 ('78) 25–31.

The partial quotation of Isa 8:11 in 4QFlor 1:15 should be restored in this manner: *wyhy khzqt [yd wysyrny mlkt bdrk] h'm hzh*. The verb *wysyrny* should be interpreted as the hiphil imperfect of *sûr* and vocalized *wîsîrēnî*. The following translation is suggested: "And it will be as with a strong [hand that He shall turn me aside from walking in the way of] the people."—D.J.H.

1001. J. LICHT, "An Ideal Town Plan from Qumran—The Description of the New Jerusalem," *IsrExplJourn* 29 (1, '79) 45–59.

The Qumran *Description of the New Jerusalem* (5Q15), like its prototype in Ezekiel 40–48, is a verbal blueprint, giving in words the kind of information generally conveyed by plans and drawings. This article focuses on three aspects of the verbal plan: the general plan of the city, consisting of streets and city-blocks (col. i, lines 1–6); the disposition of the houses in a city-block (col. ii, lines 6–8); and the gate to a city-block (col. i, lines 15–19; col. ii, lines 1–5). The abundance of open space suggests that the new Jerusalem was envisioned as a pilgrimage center capable of absorbing multitudes of people, especially at the Feast of Tabernacles.—D.J.H.

1002. M. MISHOR, " 'wd lnwshh šl mgylt hmqdš (On the Version of the Temple Scroll)," *Tarbiz [Jerusalem]* 48 (1–2, '78–'79) 173.

Fragment Rock. 43.975 (plate 36* 3), published in Y. Yadin's edition of 11QTemple as "unidentified," is to be added to the material in plate 36* 2, lines 9–12.—D.J.H.

1003. J. MURPHY-O'CONNOR, "Gli Esseni in Palestina," *RicBibRel* 14 (4, '79) 251–285.

The Italian version of an article on the Essenes in Palestine first published in English in *BibArch* [§ 22–953].—D.J.H.

1004. R. NORTH, "Qumranica," *Biblica* 61 (1, '80) 116–120.

Descriptions and evaluations of five recent publications (in various languages) on the Dead Sea scrolls.—D.J.H.

1005. B. E. THIERING, "Inner and Outer Cleansing at Qumran as a Background to New Testament Baptism," *NTStud* 26 (2, '80) 266–277.

1QS 3:6–9 suggests that initiation into the Qumran community was celebrated in two rites: a cleansing from inner sin with the Spirit and a cleansing from ritual impurity with water. The water-washing was administered by Levites and took place before full initiation (see 1QS 6:13–20), while the superior purification with the Spirit was administered by priests. 1QS 4:18–22 indicates that in the future there will be no more distinctions in the location of sin or the instruments of cleansing. Then the Spirit of holiness will be applied like water.—D.J.H.

1006r. E. C. ULRICH, *The Qumran Text of Samuel and Josephus* [NTA 23, p. 257].

E. TOV, "The Textual Affiliations of 4QSam^a," *Journal for the Study of the Old Testament* [Sheffield, UK] 14 ('79) 37–53.—This book is a fine example of philological research, and many of its conclusions are solidly established. But statistics alone cannot determine the relationship between 4QSam^a, the Masoretic text, and the Septuagint. The disagreements between 4QSam^a and the Septuagint are played down; these two texts should be regarded as independent.—D.J.H.

1007. P. VON DER OSTEN-SACKEN, "Die Bücher der Tora als Hütte der Gemeinde. Amos 5:26f. in der Damaskusschrift," *ZeitAltWiss* 91 (3, '79) 423–435.

The author of CD 7:14–15 apparently vocalized *sk(w)t* in Amos 5:26 as *sukkat* ("booth"). The idea of "the booth of the king," which was interpreted by the expositor as "the books of the Torah," was understood by him as being already present in the text of Amos 5:26. With the help of Amos 9:11 the exile of the Torah (and of the community) was explained as the "raising up" of the Law.—D.J.H.

Jewish Backgrounds

1008. J. ALLERHAND, "Der historische Hintergrund der 'Sprüche der Väter' und ihre Ethik," *Kairos* 21 (2–3, '79) 133–180.

This introduction to the world of the Mishnah and the Tannaim discusses Jewish history from A.D. 70 to the end of the 2nd century, the Pharisees, the problem of an oral tradition and its fixation, the oral tradition and its traditions and essence, and the nature of the Mishnah. Then the article focuses on the tractate 'Abot—its peculiar position in the Mishnah, the significance of its title, relation to the Torah, content, textual tradition, and literary character. The final section explores the place of 'Abot in the Jewish ethical tradition. As part of the Mishnah, 'Abot is a genuine witness to the religious, political, and social life of its time. The maxims of Pharisaic Judaism shaped its ethical content, which is expressed in the rules for relationships with God and other human beings.—D.J.H.

1009. M. BARKER, "Some Reflections upon the Enoch Myth," *Journal for the Study of the Old Testament* [Sheffield, UK] 15 ('80) 7–29.

The foundation myth of *1 Enoch* was that of the fallen angels, not that of the warrior god. The uses of the myth of the fallen angels in the various parts of the apocalypse indicate the existence of three groups: those who were suspicious of knowledge, those who possessed it and felt that it

had been abused (a priestly group), and the abusers (the Jerusalem hierarchy). The first two groups considered Judaism as restored after the exile to be corrupt and its people apostate.—D.J.H.

1010. B. M. BOKSER, "Talmudic Form Criticism," *JournJewStud* 31 (1, '80) 46–60.

Form criticism together with textual-philological, source, redaction, and history-of-traditions criticism can play an important role in the study of the literature and history of Judaism in late antiquity. It provides a powerful microscope to focus on the contents and formation of Gemara and offers fresh means of evaluating numerous longstanding historical and literary issues.—D.J.H.

1011. B. Z. BOKSER, "Religious Polemics in Biblical and Talmudic Exegesis," *JournEcumStud* 16 (4, '79) 705–726.

The Hebrew Bible has been the shared ground between Judaism and Christianity as well as the exegetical battleground where each marshalled the supportive ammunition to defend its claims. The Christian system of exegesis from the NT onward detached scriptural texts from their historical context and read into them allusions to events that occurred centuries later. The Jewish response was usually to show that these texts were misinterpreted in Christian exegesis. Although the polemic has diminished in the modern period, echoes of it remain among Christian fundamentalists and modernists as well as in Vatican II's Dogmatic Constitution on Divine Revelation.—D.J.H.

1012. C. BURCHARD, "Joseph und Aseneth 25–29 armenisch," *JournStudJud* 10 (1, '79) 1–10.

This edition of the Armenian text of *Joseph and Asenath* 25:1–29:7 is based on the best single witness (MS 332) and presents variant readings from representatives of the five textual groups and from other manuscripts.—D.J.H.

1013. B. D. CHILTON, "Isaac and the Second Night: a Consideration," *Biblica* 61 (1, '80) 78–88.

A consideration of the allusions to the binding of Isaac in the Poem of the Four Nights (see *Targum Neofiti* and *Fragmentary Targum* of Exod 12:42) and an evaluation of R. Le Déaut's exegetical comments indicate that this text cannot serve as the linchpin in the fashionable argument for a pre-Christian Aqedah. The Isaac-oriented material in the text is a post-Christian rather than a pre-Christian gloss.—D.J.H.

1014. D. DAUBE, "Typology in Josephus," *JournJewStud* 31 (1, '80) 18–36.

In describing himself, Josephus often assumed the traits of biblical figures and even lent them some of his own traits. Jeremiah was presented as having anticipated Josephus' attempt at resisting Jewish efforts to throw off the foreign yoke. Joseph, Daniel, and Esther-Mordecai prefigured Josephus' function as a valued adviser at the Roman court. Josephus also defined himself with reference to Eleazar the high priest and Dionysius of Halicarnassus.—D.J.H.

1015. M. DE JONGE, "Again: 'To Stretch Out the Feet' in the Testaments of the Twelve Patriarchs," *JournBibLit* 99 (1, '80) 120–121.

P. A. Robinson's study of the phrase "to stretch out the feet" as a formula for death in *Testaments of the Twelve Patriarchs* [§ 23–705] rests on an incorrect assessment of the textual

evidence. Her further expositions on the relation between the present Greek testaments and a Jewish collection of patriarchal narratives written in Hebrew are thus left hanging in the air.—D.J.H.

1016. F. DEXINGER, "Die Sektenproblematik im Judentum," *Kairos* 21 (4, '79) 273–287.

After exploring the problems involved in applying the term "sect" to Judaism, the article reviews the controversy about normative Judaism, investigates the meaning of the term *mînîn*, and examines the case of the Samaritans as a Jewish sect. In Judaism sects developed more within the sphere of cultural, political, and ethnic tensions rather than from theological controversies. The structure of Judaism and its broad tolerance made the development of sects a very long process.—D.J.H.

1017. J. A. FITZMYER, "The Aramaic Language and the Study of the New Testament," *JournBibLit* 99 (1, '80) 5–21.

The Aramaic material that has come to light during the past twenty-five years represents the four phases of the language: old (925–700 B.C.), official or imperial (700–200 B.C.), middle (200 B.C.–A.D. 200), and late (A.D. 200–700 or later). This article surveys the many contributions made by the study of these texts to various biblical questions. Although it is mainly interested in the impact of the Aramaic materials on the Semitic background of the NT, it also comments on their significance for OT study.—D.J.H.

1018. P. GRELOT, "Notes sur un manuscrit inédit du Targum des Psaumes," *Parole de l'Orient* [Kaslik, Lebanon] 6–7 ('75–'76) 421–431.

Comparison of the targums of Ps 110:1 and Ps 66:1–20 in the Venice Rabbinic Bible of 1525 and in an unpublished manuscript conserved at the library of the University of Madrid (Hebrew collection, no. 5) shows that the Madrid manuscript belongs to the same recension as the text in the Antwerp Polyglot and differs at several points from the Venice Rabbinic Bible.—D.J.H.

1019. L. A. HOFFMAN, "L'ordination juive à la veille du christianisme," *MaisDieu* 138 ('79) 7–47.

In tannaitic literature there is no clear evidence that the imposition of hands accompanied rabbinic ordination. Three stages in the development of ordination can be distinguished: personal ordination (each rabbi ordained his own disciples), centralization (only the patriarch ordained), and compromise (the patriarch and other rabbis jointly ordained). No proof exists that the ceremony of ordination included a formal liturgical announcement, a special garment for the ordinand, a response, a discourse, a registration of the ordination or a letter of qualification, or the presence of three elders. If there was a liturgical ceremony accompanying the nomination of a rabbi, we have no information about it. Most of the claims made about such a ceremony are based on erroneous interpretations of the Hebrew root *smk*.—D.J.H.

1020. H. W. HOLLANDER, "The Influence of the Testaments of the Twelve Patriarchs in the Early Church: Joseph as Model in Prochorus' Acts of John," *Orientalia Lovaniensia Periodica* [Leuven] 9 ('78) 75–81.

The story about Procliane and his son Sosipatros in Prochorus' *Acts of John* and that of

Joseph in *Testaments of the Twelve Patriarchs* borrow many elements from the Phaedra legend. Prochorus obviously compared Sosipatros with Joseph, knew traditions about Joseph, and very probably used material found only in *Testament of Joseph*. Thus the Christian community in West Syria ca. A.D. 500 shows familiarity with *Testaments of the Twelve Patriarchs*.—D.J.H.

1021. R. A. HORSLEY, "Josephus and the Bandits," *JournStudJud* 10 (1, '79) 37–63.

The banditry mentioned by Josephus is concentrated in three periods: prior to Herod's consolidation of power, at mid-1st century A.D., and during the decade leading up to the Jewish revolt of A.D. 66. The general picture corresponds closely to descriptions of social banditry in the Roman empire and in more recent times. Four general characteristics are present: intolerable social conditions, popular support, plundering the wealthy and the foreigners, and sharing the values and religion of the peasant society. The ancient Jewish bandits probably shared the apocalyptic hopes that permeated their society (with the exception of the upper classes).—D.J.H.

1022. J. N. LIGHTSTONE, "Yosé the Galilean in Mishnah-Tosefta and the History of Early Rabbinic Judaism," *JournJewStud* 31 (1, '80) 37–45.

An examination of the relevant pericopes in the Mishnah and Tosefta does not produce even a sketchy account of events in the life of Yose the Galilean. Form analysis as well as literary criticism of each datum pertaining to Yose is the indispensable requisite of both the exegetical and the historical tasks. Independent sayings are preponderant in the early tradental level, and the dispute form predominates in the secondary redactional level. The tradition's interest in sacrificial law and its emphasis on the legal exegesis of Scripture lack parallels among dicta attributed to other Yavneans.—D.J.H.

1023. H. A. LOMBARD, "Die Eskatologie van die apokalips IV Esra" [The Eschatology of the Apocalypse IV Ezra], *TheolEvang* 12 (2–3, '79) 64–75.

This discussion of 4 *Ezra* treats the textual situation, the signs of the end-time (4:48–5:13; 6:18–28; 7:39–44; 8:63–9:13), the eschatological schema, the messiah (7:28–29; 12:32–34; 13:1–58), and hope for the imminent restoration of Israel.—D.J.H.

1024. J. NEUSNER, "Geschichte und rituelle Reinheit im Judentum des 1. Jahrhunderts n. Chr.," *Kairos* 21 (2–3, '79) 119–132.

The German version of an article published in English in *HistRel* [§ 23–312].—D.J.H.

1025. J. NEUSNER, "New problems, new solutions: Current events in rabbinic studies," *StudRel/SciRel* 8 (4, '79) 401–418.

After sketching the critical problems involved in studying ancient rabbinic texts, the article outlines the author's efforts at solving these problems between 1969 and 1979 and then describes the present state of the field. (1) It is no longer possible to treat the diverse corpus of rabbinic literature as a uniform whole. (2) The anonymity and the collective character of documents are no longer to be allowed to prevent differentiation and discrimination within a document or between documents. (3) Diverse attributions of a given saying in different documents are to be examined in the context of the preferences and tendencies of the several documents themselves. (4) The institutional supports for the credulous and gullible reading and use of the sources remain more than negligible.—D.J.H.

1026. J. NEUSNER, "Women in the System of Mishnah," *Conservative Judaism* [New York] 33 (2, '80) 3–13.

The Mishnah's Division of Women [see § 24–637] focuses on the points at which a woman becomes and ceases to be holy to a particular man, that is, in entering and leaving the marital union. Women's rights are protected by men and Heaven, but they pertain specifically to women's relationships to men as fathers or husbands. The entire Division flows from the male perception of women as abnormal or extraordinary. The regulations aim at bringing under control the wild potentialities of female sexuality and their possibly disturbing impact on personal status and material possessions.—D.J.H.

1027. K. A. PLANK, "Reigning Victim, Threatened King: An Exploration of the King Parables of Shirta," *Judaica* [Zurich] 35 (4, '79) 172–183.

The article investigates five royal parables in the portion of *Mekilta de-Rabbi Ishmael* devoted to Exod 15:1–21: the two watchmen, the king of flesh and blood, the king and the wandering son, the king's robber, and the brigands and the king. Although their function is thoroughly exegetical, the royal parables embody the value of kingship by their imagery and heighten the irony of God's presence amid the historical reality that portends only his absence.—D.J.H.

1028. D. SÄNGER, "Bekehrung und Exodus. Zum jüdischen Traditionshintergrund von 'Joseph und Aseneth,'" *JournStudJud* 10 (1, '79) 11–36.

M. Philonenko's thesis that the Egyptian goddess Neith stands behind the figure of Asenath in *Joseph and Asenath* is not convincing. The name may be theophoric, but the thoroughly Jewish character of the work is especially evident in the portrayal of Joseph's wife. Her prayer in 12:1–2 (see Ps 135:5–11; 145:5–7) praises the God of Israel for creative activity and relates her conversion to the exodus (*ho exagagōn ta aorata eis to phōs*).—D.J.H.

1029. B. SCHALLER, "Zur Überlieferungsgeschichte des Ps.-philonischen *Liber Antiquitatum Biblicarum* im Mittelalter," *JournStudJud* 10 (1, '79) 64–73.

Three passages in the writings of Rupert of Deutz (1075/80–1129/30) refer to *Biblical Antiquities* 8:8, and two texts in the commentaries on Chronicles by Rhabanus Maurus (780–856) quote parts of chaps. 5, 7, and 8. The latter witness is especially significant, because it antedates the oldest extant manuscript by at least two centuries, proves that even in the 9th century *Biblical Antiquities* circulated with the Latin version of Philo's *Quaestiones et solutiones in Genesin*, and suggests that the Latin archetype of *Biblical Antiquities* was an uncial manuscript with undivided words.—D.J.H.

1030. B. D. SPINKS, "The Jewish Sources for the Sanctus," *HeythJourn* 21 (2, '80) 168–179.

Three Jewish liturgical sources—the angelic sanctification of the synagogue liturgy, the hymns of the *yôrdê merkābâ*, and 4QŠirŠabb—provide us with both an angelology and the recitation of Isa 6:3 and so suggest some comparison with the Sanctus and its varied introductions. The Jewish character of East Syrian Christianity is a further avenue for exploring the issue.—D.J.H.

1031. G. STEMBERGER, "Die Datierung der Mekhilta," *Kairos* 21 (2–3, '79) 81–118.

Written in response to B. Z. Wacholder's argument in *HebUnCollAnn* 39 (1968) 117–144 that

Mekilta deRabbi Ishmael is the work of an 8th-century A.D. author, this article investigates the relation of *Mekilta* to *Genesis Rabbah*, the two Talmuds, and posttalmudic traditions. The arguments raised in the course of the investigation point to the middle of the 3rd century A.D. as the *terminus post quem* for the redaction of *Mekilta* (though not for the age of its traditions). In the time-span between A.D. 250 and 450, a date in the second half of the 3rd century appears most probable.—D.J.H.

1032. G. STEMBERGER, "Die Erwählung Israels und das nachbiblische Judentum," *BibKirch* 35 (1, '80) 8–12.

After considering the understanding of Israel's election in intertestamental and rabbinic times, the article discusses the nature of the Sinai covenant, the irrevocable character of Israel's election, and the tension between exclusivism and openness to the world.—D.J.H.

1033. A. D. YORK, "The Targum in the Synagogue and in the School," *JournStudJud* 10 (1, '79) 74–86.

Study of *y. Meg.* 4.1 and other rabbinic texts reveals that Rabbi Samuel, an early 4th-century Palestinian amora, held an uncommonly high view of the targum. Teachers who worked under his administration were translators in the synagogue, and products of the elementary school system were entitled both to read the Scripture and to translate in the synagogue. These and other indications point to the extensive use of the targum in the school system as well in the synagogue services.—D.J.H.

Greco-Roman Backgrounds

1034. É. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1976–1978)," *Bulletin de l'Association Guillaume Budé* [Paris] 38 (4, '79) 431–445.

This bulletin of research on Greek religious philosophy [see § 22–978] contains six sections: texts, translations, commentaries; general works; the classical period; the Hellenistic and Roman eras; late antiquity; and influences.—D.J.H.

1035. J. R. FEARS, "Rome: The Ideology of Imperial Power," *Thought* 55 (216, '80) 98–109.

The evolution of universal monarchy in the Greco-Roman world demanded a political mythology capable of supporting the immense and supranational empire of Rome. This political mythology was enshrined in and expressed through the figure of the monarch as the visible embodiment of cosmic order. Imperial propaganda was created not in order to portray historical veracity, but to edify and to convince. Like the Gospels, imperial propaganda spread a message of good tidings, proclaiming the dawning of a new age of peace on earth and goodwill towards all brought about by the advent of a divinely sent savior.—S.T.

1036. G. LOSFELD, "Comment lire un texte religieux grec d'époque hellénistique et romaine?" *Bulletin de l'Association Guillaume Budé* [Paris] 38 (4, '79) 368–377.

After posing the problems encountered in reading a Greek religious text from the Hellenistic or Roman era, the article analyzes two passages from Plutarch's *Moralia* and calls attention to his double emphasis on the transcendence of God and the interior character of religion. Reli-

gious ideas must be understood with reference to the writer's historical setting and total ideological project, not simply as a step in the history of concepts.—D.J.H.

1037. F. E. PETERS, "Regional Development in the Roman Empire: The Lava Lands of Syria," *Thought* 55 (216, '80) 110–121.

The Golan, part of the Herodians' tetrarchy of the lava lands of southern Syria [see § 23–317], was not attached to Syria and administered from Damascus after the death of Agrippa II, but formed part of the province of Judea or *Syria Palaestina*. Epigraphical evidence confirms the hypothesis that the overriding consideration in the division was ethnic and religious. Golan was treated differently because its population had become predominantly Jewish and the Romans preferred to govern their Jewish territories as a unity. Roman urbanization of the lava lands proceeded along traditional lines.—S.T.

1038. M. REINHOLD, "Augustus' Conception of Himself," *Thought* 55 (216, '80) 36–50.

In order to compensate for his humble origins and poor health, Augustus consciously associated himself with Alexander the Great as universal ruler and champion of Western civilization over the East. Augustus' inability to dissociate himself from power was rationalized as society's need for him as indispensable agent of the stability of the state. In Augustus' concept of himself, there was no question that the distance between himself and the gods should be maintained and that his proper role was mortal mediator between the divine and human spheres. Augustus was not dishonest or hypocritical, but basically sincere in his aims and methods.—S.T.

The Early Church

1039. G. BERVELING, "La Didaheo: enkonduko kaj teksto" [The Didache: introduction and text], *BibRevuo* 15 (3, '79) 35–45.

The four-page introduction to *Didache* discusses its date and literary character, content, and relation to the Gospels. The remainder of the article provides an Esperanto translation of the entire text of *Didache*.—D.J.H.

1040. J. N. BIRDSALL, "The Dialogue of Timothy and Aquila and the Early Harmonistic Traditions," *NovTest* 22 (1, '80) 66–77.

Investigation of those passages in *Dialogue of Timothy and Aquila* that touch on material in the Synoptic Gospels (e.g. Lk 23:45/Mt 27:51; Lk 23:48; Mk 12:1–9 parr.; Lk 23:45; Mt 13:29; Mt 1:16) suggests that the source of certain readings and expansions, whether shared with other documents or unique to the dialogue, is probably the early Christian oral tradition preserved at its strongest in very old Jewish-Christian communities.—D.J.H.

1041. W. J. BURGHARDT, "Literature of Christian Antiquity: 1975–1979," *TheolStud* 41 (1, '80) 151–180.

Reports on thirty-one projects in patristics and related fields, based on information presented under the title *Instrumenta studiorum* at the Eighth International Conference on Patristic Studies held at Oxford in September 1979.—D.J.H.

1042. F. F. CHURCH AND G. G. STROUMSA, "Mani's Disciple Thomas and the Psalms of Thomas," *VigChrist* 34 (1, '80) 47–55.

The ascription of *Psalms of Thomas* to a Thomas the disciple of Mani rests on slender evidence. In its references to Mani's disciples, the Manichean literature makes no allusion to a Thomas, and even in the Christian writings no work is attributed to him, with the single spurious exception of *Gospel of Thomas*.—D.J.H.

1043r. R. JOLY, *Le dossier d'Ignace d'Antioche* [NTA 24, pp. 208–209].

R. GRYSO, "Les *Lettres* attribuées à Ignace d'Antioche et l'apparition de l'épiscopat monarchique," *RevThéolLouv* 10 (4, '79) 446–453.—Joly's theory about the origin of the letters attributed to Ignatius is undoubtedly more serious than those recently proposed by R. Weijenborg and J. Rius-Camps. The thesis is presented with impressive vigor and coherence, but the presentation is marred by misplaced aggressiveness toward historians who are believers. Even if the letters were composed by someone other than Ignatius ca. A.D. 165, the theological and historical significance of the monarchical episcopate would not be diminished.—D.J.H.

1044r. R. JOLY, *Le dossier d'Ignace d'Antioche* [NTA 24, pp. 208–209].

J. RIUS-CAMPS, *The Four Authentic Letters of Ignatius, the Martyr* (Rome: Pontificium Institutum Orientalium Studiorum, 1979) 413 pp.

C. MUNIER, "A propos d'Ignace d'Antioche," *RevSciRel* 54 (1, '80) 55–73.—The first part of this article describes Joly's views concerning the historical setting and pseudepigraphical character of the letters of Ignatius, and the second part considers Rius-Camps's proposals about the origin and development of the Ignatian corpus [see §§ 22–291, 654]. Joly has given an excellent presentation of the state of the question and assembled the principal objections to the traditional viewpoint, while Rius-Camps has opened a new path through a textual critique of the letters. The redactor of the Ignatian corpus probably worked in Asia Minor in the mid-2nd century A.D. and took as his model a collection of Pauline letters.—D.J.H.

1045. F. MANNS, "La mort de Marie dans le texte de la *Dormition de Marie*," *Augustinianum* 19 (3, '79) 507–515.

Comparison of rabbinic texts with the description of Mary's death in *Dormition of Mary* suggests that the author was thoroughly familiar with Jewish representations of the deaths of just persons. The reference to the three *diakonoi* and the three ways in chap. 12 must be to Moses, Aaron, and Miriam and their particular missions. These observations confirm the Jewish-Christian origin of the text and its antiquity.—D.J.H.

1046. C. PIETRI, "Christians and Slaves in the Early Days of the Church (2nd-3rd Centuries)," *Concilium* 130 ('79) 31–39.

Although Paul did not preach the abolition of slavery, he did outline an alternative society that would bring together all God's servants on an equal footing. Within their own number, the churches abolished social distinctions more completely than the pagan colleges did and more successfully than the synagogues did.—D.J.H.

1047. P. PROULX AND J. O'CALLAGHAN, "La lectura del salmo 88,21b (LXX) en 1 Clem 18,1," *Biblica* 61 (1, '80) 92–101.

This examination of the disparity between the citation of Ps 88:21b in *1 Clement* 18:1 and the

text of the Septuagint deals first with the textual problem and proposes the hypothesis that Clement's text represents an alternative reading. Then it weighs the critical possibility of this hypothesis and examines the evidence of the priority of *eleos* over *elaion* in *1 Clement* 18:1. Finally it considers the various proposed readings in the function of *aiōnios* and of *hagios*. The solution proposed is paleographically possible and in conformity with the movement of thought in *1 Clement* 18.—S.B.M.

1048. A. VERHEUL, "La prière eucharistique dans la Didachè," *Questions Liturgiques* [Louvain] 60 (4, '79) 197–207.

Didache 9:1–10:6 describes a eucharistic celebration with benedictions over the first cup, the bread, and the final cup after the meal. Its tripartite structure is similar to that presupposed in Lk 22:15–20 (see 1 Cor 11:23–26) and confirms the Antiochian origin of *Didache*. The three eucharistic prayers are presented in the genre of *bērākā*, with the blessing of God and the anamnesis as the basic elements. The dimension of sacrifice (*thysia*) is emphasized in chap. 14.—D.J.H.

Gnosticism

1049. H. W. ATTRIDGE, "Gnosticism and Eschatology," *PerkJourn* 33 (3, '80) 9–22.

The eschatology found in the gnostic texts from Nag Hammadi is a complex phenomenon. Alongside the cosmic eschatology prominent in many Jewish apocalypses stands a fundamentally Greek eschatology of psychic reintegration into the divine. This eschatology in turn is regularly reinterpreted in a realized sense, although concern with an ultimate stage in the cosmic drama of reintegration into the divine remains a prominent feature of most gnostic speculation on the subject.—D.J.H.

1050. J. J. BUCKLEY, "Two Female Gnostic Revelers," *HistRel* 19 (3, '80) 259–269.

Both Ruha in the Mandaean Book of Dinanukht in *Right Ginza* 6 and the Thunder in *The Thunder, Perfect Mind* proclaim that they embody contrasting traits and antithetical natures, and both appear in several realms simultaneously. The dichotomies are the vehicles by which Ruha and the Thunder can be known. The one divinity presents herself in terms of dualism, of which there is no negative view. It looks as if the revealers are accessible only through oppositional traits and elements.—D.J.H.

1051. B. DEHANDSCHUTTER, "La parabole de la perle (Mt 13,45–46) et l'Évangile selon Thomas," *EphTheolLov* 55 (4, '79) 243–265.

The context of *Gospel of Thomas* 76 and its wording, in comparison with Mt 13:45–46, reflect the gnostic character of the document as a whole. The logion presents the content of Mt 13:45–46 in such a way as to accentuate the sacrifice demanded in finding the treasure (the kingdom, or gnosis). The nongnostic, encratite interpretation is difficult to sustain.—D.J.H.

1052. S. GERO, "The Seduction of Eve and the Trees of Paradise—A Note on a Gnostic Myth," *HarvTheolRev* 71 (3–4, '78) 299–301.

Research on the metamorphosis of Eve to a tree in *Hypostasis of the Archons* 89:25 and her entrance into a tree in *On the Origin of the World* 116:32 has overlooked the belief attributed by

J. Torquemada to three suspected Bosnian heretics in Rome in the 15th century: The tree of knowledge of good and evil was a woman, and Adam knew her and on account of this was expelled from Paradise. The possibility exists that this heresy echoes an oral tradition related to the gnostic texts.—D.J.H.

1053. A. GUILLAUMONT, "De nouveaux Actes apocryphes: les Actes de Pierre et les Douze Apôtres," *RevHistRel* 196 (2, '79) 141–152.

Acts of Peter and the Twelve Apostles is an edifying novel with many symbolic features. The representation of Jesus as the healing angel Lithargoel and the predilection for the poor suggest a Jewish-Christian origin. The symbolism of the pearl, the emphasis on the itinerant life, and the asceticism indicate a Syrian milieu. A three-page appendix takes issue with M. Krause's views on the literary development of the tractate.—D.J.H.

1054. C. W. HEDRICK, "Gnostic Proclivities in the Greek *Life of Pachomius* and the *Sitz im Leben* of the Nag Hammadi Library," *NovTest* 22 (1, '80) 78–94.

Examination of the Greek *Life of Pachomius* reveals the heterogeneous character of the Pachomian monasteries, a reliance on visions, an emphasis on wisdom and knowledge, and the presence of gnostic motifs. In the early years of the Pachomian movement (A.D. 313–346), a Christian gnostic faction would not have been arbitrarily excluded on the basis of gnostic proclivities, but would probably have found a tolerant environment. The documents in the Nag Hammadi collection were significant to monks interested in visionary experiences and secret revelations. The occasion for their burial was most likely the paschal letter of Athanasius in A.D. 367.—D.J.H.

1055. K. KOSCHORKE, "'Suchen und Finden' in der Auseinandersetzung zwischen gnostischem und kirchlichem Christentum," *Wort und Dienst* [Bielefeld] 14 ('77) 51–65.

In *Authoritative Teaching* the opposition between the gnostic Christians and the ecclesiastical Christians is frequently expressed in the terminology of seeking and finding. The gnostic missionary kerygma demanded constant seeking, and the ecclesiastical Christians were charged with not seeking and even preventing others from seeking. The gnostic systems should be interpreted as moments in the continuing process of seeking and finding, not as fixed dogmas.—D.J.H.

1056. H. KÖSTER, "Dialog und Spruchüberlieferung in den gnostischen Texten von Nag Hammadi," *EvangTheol* 39 (6, '79) 532–556.

Study of gnostic writings, especially those discovered at Nag Hammadi, suggests that the Synoptic tradition no longer needs to dominate attempts at reconstructing the message of Jesus at the expense of the Fourth Gospel. The following working hypotheses emerge from examination of the dialogues in the gnostic texts: (1) The speeches and dialogue in Jn may be more dependent on traditional sayings of Jesus than has hitherto been suspected. (2) Dialogues in the Nag Hammadi texts that are independent of Jn reveal such traditional sayings. Also the Synoptic tradition, notably Mt 11:25–27; 13:35, contains "Johannine" characteristics.—F.W.D.

1057. T. ORLANDI AND G. MANTOVANI, "Studi copti n. 4," *VetChrist* 16 (2, '79) 287–309.

This bulletin of Coptic studies [see § 24–675] arranges its summaries of books and articles

under seven headings: general, linguistics, history, literature, gnosticism and Manicheism, documentary evidence, and archaeology and art.—D.J.H.

1058r. E. PAGELS, *The Gnostic Gospels* [NTA 24, pp. 211–212].

J. A. FITZMYER, "The Gnostic Gospels According to Pagels," *America* 142 (6, '80) 122–124.—This volume is a summary of articles of dubious merit published in technical periodicals and books. Would that Pagels had stuck to her historian's last! It is doubtful that the gnostics as portrayed in this book reflect the gnostics of history. They have been depicted as the underdogs by an author who writes with a chip on her shoulder. She has projected onto them no little of her own attitudes.—D.J.H.

1059. P. PERKINS, "On the Origin of the World (CG II,5): A Gnostic Physics," *VigChrist* 34 (1, '80) 36–46.

The author of *On the Origin of the World* took gnostic mythological traditions and cast them into a coherent cosmological account that used the philosophical terminology of the time to defend his view against popular Middle Platonic and Stoic alternatives. His presentation of gnostic myths shows familiarity with the cosmological use of biological imagery and Stoic and Middle Platonic interpretation of Hesiod, the pre-Socratics, Isis mythology, and *Timaeus*. The peculiarities of the cosmological interpretation reflect the philosophy taught at Athens in the middle of the 2nd century A.D., and the tractate must have been composed sometime around A.D. 175.—D.J.H.

1060. B. PRZYBYLSKI, "The Role of Calendrical Data in Gnostic Literature," *VigChrist* 34 (1, '80) 56–70.

Three distinct calendrical systems are reflected in the extant gnostic literature: a year of 360 ordinary days and five epagomenal days, a year of 365 days seen as a unit, and a year of 360 days. Calendrical data did not serve as a unifying principle among gnostics as a whole, and the differences can be used to a limited extent in identifying gnostic groups and elucidating the development of gnostic cosmological ideas.—D.J.H.

1061. K. RUDOLPH, "Gnosis—Weltreligion oder Sekte (Zur Problematik sachgemässer Terminologie in der Religionswissenschaft)," *Kairos* 21 (4, '79) 255–263.

Gnosis as a relatively independent religion of cosmopolitan or ecumenical pretensions developed in the course of its history into a world-religion (Manicheism), into various heresies (in Zoroastrianism, Judaism, Christianity, and Islam), and into a folk-religion (Mandeism). The path of heresy in the sense of religious deviation was forced upon it from the outside and constituted a blind alley for it.—D.J.H.

1062r. K. RUDOLPH, *Die Gnosis. Wesen und Geschichte einer spätantiken Religion* [NTA 22, p. 356].

J. E. MÉNARD, "Trente ans après Nag Hammadi: une première tentative de synthèse sur la gnose et le gnosticisme," *RevSciRel* 54 (1, '80) 74–77.—This remarkable book is the first comprehensive work on gnosis and gnosticism since the discovery of the Nag Hammadi texts in 1945. The review-article concentrates on some of Rudolph's assertions about the character and extent of gnosticism and about its Christology, ecclesiology, and ethics that need further nuance or are debatable.—D.J.H.

1063. J. SELL, 'Johannine Traditions In Logion 61 of The Gospel of Thomas,' *PerspRelStud* 7 (1, '80) 24–37.

Jesus' two statements to Salome in *Gospel of Thomas* 61 are best explained as having been informed by knowledge of Johannine material. Specifically, they seem based on the tradition now found in Jn 5:18–23 and on the theological motif reflected in Jn 3:35; 10:29; 13:3 (see Mt 11:27; Lk 10:22).—D.J.H.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

P. J. ACHTEMEIER, *The Inspiration of Scripture. Problems and Proposals*, Biblical Perspectives on Current Issues (Philadelphia: Westminster, 1980, paper \$4.95) 188 pp. Indexed. LCN: 80-10286. ISBN: 0-664-24313-4.

In pursuing the goal of finding a useful way to state how and in what ways the Bible can be understood as inspired, the author first sketches the range of problems and outlines some current options for understanding biblical inspiration. His second step is examining the nature of Scripture as understood by contemporary critical biblical scholars, and the third step is investigating what the nature of Scripture and the Bible's statements about its own inspiration contribute to a proper understanding of inspiration. The final step is exploring the implications of such a view of biblical inspiration. Achtemeier, professor of biblical interpretation at Union Theological Seminary in Virginia, concludes that the inspiration of the Bible means that this collection of writings stands in a unique relation to the community of faith that God has called into existence and continues to sustain.

Analyse sémiotique des textes. Introduction. Théorie-pratique, Groupe d'Entrevernes (Lyon: Presses Universitaires de Lyon, 1979, paper) 208 pp. Bibliography. Indexed. ISBN: 2-7297-0037-4.

The Entrevernes Group consists of semioticians and biblical scholars who collaborate in Lyon at the Centre pour l'analyse du discours religieux (CADIR) and on the journal *Sémiotique et Bible*. This introduction to the semiotic analysis of texts reworks and develops a series of articles published between 1976 and 1978 in *Sémiotique et Bible* [NTA 24, p. 180]. Guided by the analytical and methodological procedures of A.-J. Greimas, the three chapters discuss surface structures (narrative and discursive components), deep structures, and the practical application of semiotic theory to the account of the tower of Babel in Gen 11:1-9. The material has been edited by J.-C. Giroud and L. Panier. An earlier volume by the Entrevernes Group was published under the title *Signes et paraboles* (1977) and translated into English as *Signs and Parables* (1978).

W. BARCLAY, *Great Themes of the New Testament*, ed. C. Rodd (Philadelphia: Westminster, 1979, paper \$4.95) 116 pp. LCN: 79-18213. ISBN: 0-664-24286-3.

Originally published as a series of articles in *ExpTimes* [§§ 3-413, 607; 4-128, 141, 391, 482], these studies aim at uncovering what six key NT passages first meant and what they now mean. The articles concern the appeal to Christian unity (Phil 2:1-11), Christ as fully human and fully divine (Jn 1:1-14), sin and salvation (Rom 5:12-21), the first Christian sermon (Acts 2:14-40), the mystery of the beast (Rev 13), and the mysterious prediction (Mt 24).

P.-M. BEAUDE, *Tendances nouvelles de l'exégèse*, Tendances nouvelles (Paris: Centurion, 1979, paper) 164 pp. Bibliography. ISBN: 2-227-02202-7.

After sketching the history of biblical interpretation from the 16th century to the present, the author reviews the accomplishments of modern scholarship with reference to various parts of the Bible and to methods (form criticism, tradition history, redaction criticism). The second part of the book considers the recent advances and perspectives connected with new texts and studies (e.g. Qumran, Ebla), topics (apocalyptic, the resurrection, the infancy narratives, miracles), the Jesus of history, approaches (materialist, structuralist, psychoanalytic), and theoretical questions. Beaudé, the author of *Jésus oublié* (1977), teaches exegesis and hermeneutics at the Centre d'Études Théologiques de Caen.

Computer-Konkordanz zum Novum Testamentum Graece von Nestle-Aland, 26. Auflage und zum Greek New Testament, 3rd edition, ed. Institut für Neutestamentliche Textforschung und vom Rechenzentrum der Universität Münster (Berlin—New York: de Gruyter, 1980, DM 148) vii and 1015 pp. ISBN: 3-11-007313-7.

Prepared with the aid of electronic computers, this concordance to the Greek NT lists each word in alphabetical order, indicates the frequency of its occurrences, and presents the individual occurrences in italics with context limited on both sides by some punctuation mark. For verbs the first person singular of the present tense indicative is given as the primitive form; for nouns the nominative singular, in some cases the nominative plural. In order to keep the extent of the concordance within reasonable bounds, the occurrences of very common words (e.g. *alla*, *apo*, *autos*) are listed in an appendix without context. The preparation of the concordance was carried out with the collaboration of H. Bachmann and W. A. Slaby.

G. DAUTZENBERG, H. MERKLEIN, AND K. MÜLLER (EDS.), *Zur Geschichte des Urchristentums, Quaestiones disputatae* 87 (Freiburg—Basel—Vienna: Herder, 1979, paper DM 26) 160 pp. ISBN: 3-451-02087-4.

Prepared for a symposium honoring R. Schnackenburg on his 65th birthday, the six papers in this volume consider various aspects of early Christian history: G. Dautzenberg on the change in the preaching of the kingdom of God in the early Christian mission, H. Merklein on the origin of early Christian statements about the preexistent Son of God, M. Waibel on the confrontation with Jesus' practices of fasting and Sabbath observance in the early Christian communities, A. Weiser on the election of Matthias as presented in Acts 1:15-26, K. Müller on Jesus before Herod according to Lk 23:6-12, and J. Blank on the problem of heresy and orthodoxy in primitive Christianity.

J. M. EFIRD, *The New Testament Writings: History, Literature and Interpretation* (Atlanta: Knox, 1980, paper \$5.25) xii and 223 pp. Bibliography. LCN: 79-87750. ISBN: 0-8042-0246-X.

This introduction to the NT is designed with uninitiated students in mind and attempts to involve them with the content of the text as much as possible. The material is divided into seven chapters: Palestinian background for the ministry of Jesus, the ministry of Jesus according to the Synoptic Gospels, Synoptic themes, the Hellenistic background and the book of Acts, the letters and teachings of Paul, the post-apostolic age, and the Johannine writings. The treatments of individual documents consist of introductory historical and critical information, a working outline, and a summary of content. Efird is also the author of *These Things Are Written* (1978) and *Daniel and Revelation* (1978).

O. EISSFELDT, *Kleine Schriften. Sechster Band*, ed. R. Sellheim and F. Maass (Tübingen: Mohr-Siebeck, 1979, DM 92) xvii and 186 pp., plate. Bibliography. Indexed. ISBN: 3-16-136282-9.

This final volume in the late Professor Eissfeldt's collected essays contains a photograph of the author, a twelve-page foreword by the editors, articles on tabernacle and temple (1973) and monopolistic claims for the shrine at Shiloh (1973), additions to Eissfeldt's bibliography (by K.-M. Beyse), an analytical index (by M.-C. Schmidt-Henning), an index of biblical and other ancient sources (Beyse), an index of authors (Beyse), a list of abbreviations (Beyse), and corrigenda and addenda.

Exegetisches Wörterbuch zum Neuen Testament I, Lieferung 9, ed. H. Balz and G. Schneider (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 40.80) cols. 1025-1132. Bibliographies. Indexed. ISBN: 3-17-005477-5.

The eight previously published fascicles of this new exegetical dictionary of the NT were described in *NTA* 24, pp. 73, 181. This fascicle concludes the first volume and contains the articles from *ekrizoō* to *Henōch*. It also provides general information: the foreword by the editors, the design of the project, the authors, five lists of abbreviations, and the systems used in transcribing Greek and Hebrew words.

R. T. FRANCE (ED.), *A Bibliographical Guide to New Testament Research* (3rd ed.; Sheffield, UK: JSOT Press, 1979, paper \$3.95) 56 pp. ISBN: 0-905774-19-1.

A new version of a guide first published in duplicated form in 1968 [NTA 13, p. 258], reprinted in *Themelios* in 1969, and revised and updated in 1974 [NTA 19, p. 382]. The original contributors (R. T. France, A. R. Millard, and G. N. Stanton) have been responsible for the revision, with the assistance of many who have used the previous editions and pointed out errors and omissions.

A. T. HANSON, *The New Testament Interpretation of Scripture* (London: S.P.C.K., 1980, £12.50) xi and 237 pp. Bibliography. Indexed. ISBN: 0-281-03702-7.

After remarks on the general significance of the NT interpretation of the OT, this volume presents a lengthy study of the quasi-gnostic Pauline midrash in 1 Cor 2:6-16 as well as essays on Jn 1:14-18 and Exodus 34, the theme of Christ as the true temple in the Fourth Gospel, the scriptural background to the doctrine of the *descensus ad inferos* in the NT (1 Pet 3:18-4:6; Rom 10:6-8; Eph 4:7-10; Acts 2:24), and John's technique in using Scripture. Hanson, professor of theology at Hull University since 1963, is also the author of *Studies in Paul's Technique and Theology* (1974).

H. C. KEE, *Christian Origins in Sociological Perspective. Methods and Resources* (Philadelphia: Westminster, 1980, paper \$8.95) 204 pp. Indexed. LCN: 79-26668. ISBN: 0-664-24307-X.

Kee, professor of NT and director of biblical-historical graduate studies at Boston University, seeks to illustrate how analytical models employed in the social sciences can aid in the historical reconstruction of early Christianity and in the sympathetic interpretation of the surviving evidence of the movement. After outlining how these approaches are used and describing how other NT scholars have correlated historiography and nonhistorical factors, the author explores five major issues: constructing the cosmos, leadership and authority, personal and social identity in the new community, cult and culture, and the social functions of the NT writings.

K. KOCH ET AL. (EDS.), *Reclams Bibellexikon* (2nd rev. ed.; Stuttgart: Reclam, 1979, DM 45) 581 pp., 6 maps. Illustrated. ISBN: 3-15-010272-3.

In its approximately 2,700 entries this lexicon provides information about persons, places, and things mentioned in the OT and NT as well as reports on important historical and theological matters. The articles are arranged alphabetically (two columns per page) with cross-references and illustrations. The team of editors consists of K. Koch, E. Otto, J. Roloff, and H. Schmoldt. Their major collaborators were J. Ebach, M. Krause, H. Merkel, M. Metzger, U. Rütterswörden, and G. S. Wendt.

G. LEONARDI (ED.), *Lettura e interpretazione della Parola di Dio a partire dalla situazione*, I simposi di Studia Patavina 9 (Padua: Gregoriana, 1979, paper 4,000 L; \$5.50) 140 pp.

After G. Leonardi's 42-page survey of orientations toward Bible reading in the light of present-day situations, this volume provides reflections on the issue by eleven specialists in various fields: P. Giuriati, D. Antiseri, L. Sartori, P. Scapin, G. Trentin, P. Doni, A. M. Moschetti, G. Segalla, G. Santinello, A. Gambasin, and P. Nonis. A transcript of the discussion inspired by the papers and a conclusion by Leonardi are included. The material also appeared in *Studia Patavina* 26 (2, '79) 241-373.

Lettura ecumenica della Bibbia, trans. E. Ronchi et al. (Bologna: Edizioni Dehoniane, 1977, paper) 697 pp.

Originally published in French as *Catholiques Juifs Orthodoxes Protestants lisent la Bible* (1970), this volume provides introductions to various parts of the Bible from four confessional perspectives: Catholic (R. de Vaux, P. Benoit, M.-E. Boismard), Jewish (A. Zaoui, A.

Chouraqui), Orthodox (P. Bratsiotis, Bishop Cassien, N. Koulomzine), and Protestant (G. Casalis). The NT section contains introductions to the Synoptic Gospels, Jn, Acts, Paul's letters, Catholic epistles, and Revelation.

J. R. MAIER AND V. L. TOLLERS (EDS.), *The Bible in its Literary Milieu. Contemporary Essays* (Grand Rapids: Eerdmans, 1980, paper \$12.95) x and 447 pp., 3 maps. Indexed. LCN: 79-14253. ISBN: 0-8028-1799-8.

This anthology of twenty-five previously published articles on the literary approach to Scripture is divided into five sections: the word (L. Alonso Schökel, N. Frye, J. Lindblom, D. N. Freedman), the context (W. C. Kaiser, J. J. Collins, S. B. Frost, W. F. Albright, W. O. Walker, G. E. Wright, S. Mowinckel, R. W. Klein), textual criticism (B. J. Roberts, B. M. Metzger, R. M. Frye), literary forms and literary influence (S. N. Kramer, W. G. Lambert, R. L. Cox, W. Whallon), and approaches to a literary criticism of the Bible (S. Van Tilborg, N. Perrin, J. Muilenburg, K. Burke, J. Macquarrie, E. Leach). The editors are associate professors of English at the State University of New York in Brockport, NY.

J. L. MCKENZIE, *The New Testament Without Illusions* (Chicago: Thomas More, 1980, \$10.95) 256 pp. ISBN: 0-88347-109-4.

The purpose of this book is to enhance Christian belief by allowing it to rest on a foundation freed as far as possible from those human illusions and historically inaccurate assumptions that modern biblical research has discovered from internal and external evidence about the NT writings. Among the topics discussed are the world in which Jesus was born, the real Jesus, the much misunderstood Paul, the infancy Gospels, and the theology of John. Portions of this book appeared in different form in the program "Keys: For a Richer Understanding of the Bible," published by Thomas More.

P. H. MENOUD, *Jesus Christ and the Faith. A Collection of Studies*, trans. E. M. Paul, Pittsburgh Theological Monograph Series 18 (Pittsburgh, PA: Pickwick, 1978, paper \$14.95) xx and 564 pp. LCN: 78-15551. ISBN: 0-19-513822-0.

Originally published as *Jésus-Christ et la Foi* [NTA 20, pp. 230-231], this collection contains articles on problems in Pauline theology (four), Lk-Acts (ten), Johannine studies (two), and aspects of NT theology (nine). There are also appreciations of Menoud as a person (by J.-L. Leuba) and as an exegete and historian (by O. Cullmann).

C. MORRISON, *An Analytical Concordance to the Revised Standard Version of the New Testament* (Philadelphia: Westminster, 1979, \$45) xxvi and 774 pp., 2 maps. LCN: 77-26210. ISBN: 0-664-20773-1.

Based on an analysis of the RSV translation (2nd ed., 1971) that relates the English to the original Greek, this concordance includes an article on every Greek word in the NT except articles, connectives, etc. Under each entry (e.g. "believe") is a subtitle consisting of a definition of the Greek word ("believe, trust"), the Greek word (*pisteuō*), and a transliteration of the Greek word. Then the individual occurrences of the word are listed according to the traditional order of the NT books (Mt 8:13; 9:28; 18:6; etc.), and a full line of context is supplied in almost every case. An index-lexicon provides the Greek words and the English translations found in the RSV. Two appendixes and two maps are included. Morrison is professor of NT at Louisville Presbyterian Theological Seminary.

T. H. MUELLER, *New Testament Greek. A Case Grammar Approach* (Fort Wayne, IN: Concordia Theological Seminary Press, 1978, paper \$7) xiii and 222 pp. Indexed.

This introduction to NT Greek approaches the language from the standpoint of its basic syntactic structure and uses the insights of generative-transformational grammar and case grammar. After a section on phonology, the part on syntax contains chapters on the basic sentence patterns of Greek, expanding the verb phrase, expanding the noun into a noun phrase, substitutes for noun phrases as subject and verb completer, and substitutions in the adverbial

noun phrases. The part on morphology presents chapters on the verbal system and on the nominal systems. The workbook accompanying this reference grammar makes it feasible to use the materials in elementary classes.

Il Nuovo Testamento. Nuovissima versione della Bibbia. Vol. 1: I quattro Vangeli; Vol. 2: Atti degli Apostoli. Lettere di S. Paolo. Lettere cattoliche. Apocalisse, La parola di Dio 12 and 18 (Rome: Paoline, 1978, 15,000 L per vol.) xxxii and 1120 pp.; 1168 pp. Bibliographies. Indexed.

In addition to P. Rossano's general introductions to the NT, the Gospels, and Paul's letters, these volumes contain introductions, Italian translations, and commentaries for all the books of the NT. The contributors are A. Lancellotti (Mt, Rev), A. Sisti (Mk), C. Ghidelli (Lk), G. Segalla (Jn), C. M. Martini (Acts), O. da Spinetoli (1–2 Thes), P. Rossano (1–2 Cor), U. Vanni (Gal, Rom, 1–2 Pet, Jas, Jude), E. Peretto (Captivity epistles), S. Cipriani (Pastorals), S. Zedda (Hebrews), and B. Prete (1–3 Jn). The material was originally published in separate fascicles.

W. D. O'FLAHERTY (ED.), *The Critical Study of Sacred Texts*, Berkeley Religious Studies Series (Berkeley, CA: Graduate Theological Union, 1979) xiv and 290 pp. Bibliography. Indexed. ISBN: 0-89581-101-4.

After E. Hobbs's introduction to methods of textual criticism, this volume contains articles on textual criticism as applied to the OT (three), the NT (four), and other religious texts (six), as well as P. Ricoeur's epilogue on the sacred text and the community. The papers most pertinent to NT study are by P. R. McReynolds on establishing text families, V. A. Dearing on new objections to the genealogical method propounded and practiced by H. Quentin, Dearing on a new solution to the Synoptic problem, J. R. Royse on scribal habits in the transmission of NT texts, and B. A. Pearson on gnostic hermeneutics. The other contributors are F. M. Cross, D. N. Freedman, L. V. Berman, R. A. Finkel, J. T. Noonan, L. Lancaster, J. M. Kitagawa, and R. J. Corless. The editor has furnished a five-page introduction.

J. G. PLÖGER AND O. KNOCH (EDS.), *Einheit im Wort. Informationen, Gutachten, Dokumente zur Einheitsübersetzung der Heiligen Schrift* (Stuttgart: Katholische Bibelanstalt, 1979, paper DM 10.80) 150 pp. ISBN: 3-920609-20-4.

This volume furnishes information about the history and character of the German ecumenical translation of the Bible known as the *Einheitsübersetzung* [NTA 24, p. 181]. After an introductory meditation by H. Gross, there are reports on how the project was carried out (E. Schick, J. G. Plöger, J. Scharbert, and O. Knoch), documents that guided its progress, observations on the language of the translation (O. Nüssler), agreements, resolutions, ecclesiastical statements, a list of contributors, and a list of articles and reviews. The book is distributed by Österreichisches Katholisches Bibelwerk, Klosterneuburg, Austria.

H. D. PREUSS AND K. BERGER, *Bibelkunde des Alten und Neuen Testaments. Erster Teil: Altes Testament* (ix and 237 pp., paper DM 19.80); *Zweiter Teil: Neues Testament* (v and 288 pp., paper DM 22.80) Uni-Taschenbücher 887; 972 (Heidelberg: Quelle & Meyer, 1980). Indexed. ISBN: 3-494-02097-3; 3-494-02121-X.

Aiming at facilitating the appropriation of elementary knowledge about the Bible, these volumes provide information about each OT and NT book according to this outline: introductory comments, general structure, content, important literary forms, themes, and particular points. Several general chapters (e.g. on the Gospels and Pauline theology), lists of literary forms and of themes and traditions, and questions and answers are included. Preuss teaches at Neuendettelsau, and Berger at the University of Heidelberg.

J. REUMANN (ED.), *Studies in Lutheran Hermeneutics* (Philadelphia: Fortress, 1979, \$14.95) x and 370 pp. LCN: 78-14673. ISBN: 0-8006-0534-9.

The sixteen essays in this collection reflect the diversity of scholarly opinions within the Lutheran churches in the USA about the relation of Scripture to the word of God. After four general articles (by J. Reumann, H. H. Ditmanson, S. H. Nafzger, K. Froehlich), the studies

are divided into three sections: lectionary as hermeneutic (A. J. Hultgren), confessional propria as hermeneutic (W. A. Quanbeck, R. A. Bohlmann, H. D. Hummel, F. R. McCurley, J. A. Burgess), and methods of interpretation (R. M. Hals, D. L. Tiede, D. A. Priebe, K. E. Marquart, M. H. Scharlemann, D. H. Juel). P. D. Opsahl has provided a four-page preface. Reumann edited the volume in collaboration with S. H. Nafzger and H. H. Ditmanson.

R. L. ROHRBAUGH, *Into All the World. A Basic Overview of the New Testament*, A Griggs Educational Resource (Nashville, TN: Abingdon, 1980, paper \$5.95) 168 pp. Bibliography. ISBN: 0-687-19460-1.

Designed for adult study groups as well as individuals, this book provides an overview of the NT that can serve as a basis for further study. After two general chapters on the NT, it treats Acts, Paul's letters, the Synoptic Gospels, the non-Pauline letters, and the Johannine writings. Charts, maps, and diagrams as well as "try this" exercises are included. Three appendixes and a leader's guide conclude the volume. Rohrbaugh, assistant professor of religious studies at Lewis and Clark College in Portland, OR, is also the author of *The Biblical Interpreter* (1978).

W. SCHMIDT-BIGGEMANN, *Hermann Samuel Reimarus. Handschriftenverzeichnis und Bibliographie*, Veröffentlichung der Joachim Jungius-Gesellschaft der Wissenschaften 37 (Göttingen: Vandenhoeck & Ruprecht, 1979, paper DM 29) 143 pp. Indexed. ISBN: 3-525-85562-1.

After an eight-page sketch of Reimarus's life (1694-1768) and significance, this volume first presents a catalogue of 120 of his handwritten materials under four headings: the apology and preliminary drafts, scholarly projects and notes, lectures, and letters and other material. The second part provides information about works published during Reimarus's lifetime (69 items) and after his death (27) as well as his published letters (9). It also includes data on 219 pieces of secondary literature concerning Reimarus that appeared prior to 1979.

F. STIER (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques*, Band XXV 1978/79 (Düsseldorf: Patmos, 1979, paper) xiv and 384 pp. Indexed. ISBN: 3-491-77500-0. ISSN: 0074-9745.

Bibliographic information and indications of content (in most cases) are provided for 2,753 articles published in journals, *Festschriften*, and collections. The material is arranged under the following general headings: text, exposition, biblical theology, the Bible in the life of the church, the Bible in systematic theology, history of interpretation, extrabiblical writings, the milieu of the Bible, language, Palestinian-biblical archaeology and topography, history of Israel, Judaism—early church—gnosis, the Bible in the history of art and literature, and bibliographic and other information. The contents of 153 books are also listed.

Theologische Versuche X, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1979, paper M 19.80) 234 pp. Index to vols. I-X.

Of the thirteen articles in this volume, four concern the NT and the early patristic writings: R. Schröder on the nature of apocalyptic, H.-F. Weiss on the unity of the church according to the Fourth Gospel and Ignatius' letters, H. Rathke on Christ's presence in the community according to Ignatius, and H.-G. Leder on the injustice of removing the Corinthian presbyters according to *1 Clement* 44:1-6. The other contributors are M. Köckert, A. Meinhold, S. Wagner, E. Schott, N. Müller, F. Heidler, H.-G. Fritzsche, K.-H. Bieritz, and H. Kirchner.

W. WALDEN, *Guide to Bible Translations. A Handbook of Versions Ancient and Modern* (Duxbury, MA: Livingbooks, 1979, paper \$1.50) 30 pp.

This booklet offers brief descriptions of English Bible translations that have appeared since 1900 and includes information about a few earlier translations and some versions in progress. For each translation the bibliographic data and the basic philosophy are given, and in some cases quotations are selected to illustrate the character of the translation. The address of Livingbooks is 764 Congress St., Duxbury, MA.

R. Wonneberger, *Syntax und Exegese. Eine generative Theorie der griechischen Syntax und ihr Beitrag zur Auslegung des Neuen Testamentes, dargestellt an 2. Korinther 5, 2f und Römer 3, 21–26*, Beiträge zur biblischen Exegese und Theologie 13 (Frankfurt/M.—Bern—Las Vegas: Peter Lang, 1979, paper 53 Sw. fr.) 384 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of E. Dinkler and presented to the theological faculty at Heidelberg in 1974, this study first adapts N. Chomsky's concept of generative syntax to ancient Greek and discusses the structure of Greek sentences by means of thirty-seven formal rules. Then after remarks on the description of syntactic relations and semantic structure, the study offers syntactic analyses of 2 Cor 5:2–3 and Rom 3:21–26 and concludes that this approach to syntax forms a new exegetical method that may contribute to stylistics and the teaching of Greek.

GOSPELS—ACTS

M. Bachmann, *Jerusalem und der Tempel. Die geographisch-theologischen Elemente in der lukanischen Sicht des jüdischen Kultzentrums*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 109 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 75) x and 402 pp. Bibliography. ISBN: 3-17-005112-1.

The slightly revised version of a doctoral dissertation directed by K. H. Rengstorf and presented to the Evangelical theological faculty at Münster in 1978, this investigation of the geographical and theological significance of Jerusalem and its Temple in Lk-Acts first discusses the two Greek forms of the city's name (*Hierosolyma* and *Ierousalēm*) and the use of the word *Ioudaia*. Then after observations on the relation between Jerusalem and the Temple, the study focuses on the Jerusalem Temple in Lk-Acts and treats the persons and groups connected with it (cultic officials, members of the Sanhedrin) as well as general topics (teaching, pilgrimage, fulfillment of the Law and sacrifices, prayer). According to Bachmann, Luke understood the Jerusalem Temple as the center of Jewish worship and the earthly locus of all Jewish life and hope oriented toward God.

A. Barbi, *Il Cristo celeste presente nella Chiesa. Tradizione e Redazione in Atti 3, 19–21*, *Analecta Biblica* 64 (Rome: Biblical Institute Press, 1979, paper 16,000 L; \$20) 199 pp. Bibliography. Indexed.

After surveying the problems encountered in Acts 3:19–21 and the solutions proposed by various scholars, Barbi analyzes the style and motifs in the passage and explores the origin and content of the traditions used by Luke (e.g. the times of refreshing, the presence of the Lord, abiding in heaven, apocatastasis). Then he examines the place of vv. 19–21 in the structure of Acts 3:12–26 and focuses on the christological, eschatological, and penitential emphases of Luke's redactional activity in vv. 19–21. The study was prepared as a doctoral dissertation and contains a two-page preface by E. Rasco of the Gregorian University.

A. Barbi, *Incontri biblici sul vangelo di Luca*, Sussidio popolare per gruppi biblici (Bologna: Edizioni Dehoniane, 1979, paper 500 L) 32 pp.

Designed for Bible-study groups, this booklet first considers the major themes in Lk (e.g. redemptive history, the poor, joy) and then discusses the infancy narrative (1:5–2:52), the ministry of Jesus (3:21–9:50), the way to Jerusalem (9:51–19:28), and Jesus in Jerusalem (19:29–24:53).

J. Becker, *Das Evangelium nach Johannes. Kapitel 1–10*, Ökumenischer Taschenbuchkommentar zum Neuen Testament 4/1; Gütersloher Taschenbücher Siebenstern 505 (Gütersloh: Mohn, 1979, paper DM 19.80) 340 pp. Bibliography. ISBN: 3-579-04835-X.

In his 37-page introduction to the Fourth Gospel, Becker treats the state of research, the literary form, the historical situation, the history-of-religions problem, the Evangelist's theological perspective, and the Gospel's influence in the early church. Then he presents a commentary

on the first ten chapters of the Gospel: the Prologue (1:1–18), the witness of the Baptist and the first disciples as well as the first sign (1:19–2:12), the first confrontations in Jerusalem and Judea (2:13–3:36), faith in and annoyance at the Son as the gift of life in Samaria and Galilee (4:1–54; 6:1–71), the self-revelation of the Son in Jerusalem as the eschatological judge of the world (5:1–47; 7:15–24; 7:1), Jesus' entrance into Jerusalem at the Feast of Tabernacles and his general rejection (7:2–14; 7:25–8:59), and Jesus' entrance before and during the Feast of Dedication as a judgment situation and the increased hostility of the Jews (9:1–10:42). Excursuses on the signs source, misunderstandings, dualism, expectation of life, "I am" sayings, sacraments, and eschatology are included. Becker is professor of NT and Jewish studies at Kiel.

A. B. BRUCE, *The Training of the Twelve* [1871] (Grand Rapids: Kregel, 1979, cloth \$9.95, paper \$6.95) xiv and 552 pp. Indexed. LCN: 73–129738. ISBN: 0–8254–2212–X.

Reprinted from the fourth edition (1894), this volume presents studies of passages from the Gospels and Acts in which the disciples of Jesus are prepared for the task and challenge of apostleship: beginnings (Jn 1:29–51), fishers of men (Mt 4:18–22 parr.), Matthew the publican (Mt 9:9–13 parr.), etc. The focus of the book is Christ the master potter, molding and fashioning his disciples into useful vessels.

D. R. CARTLIDGE AND D. L. DUNGAN, *Documents for the Study of the Gospels* (Cleveland, OH—New York—London: Collins, 1980, cloth \$14.95, paper \$8.95) 298 pp. LCN: 79–21341. ISBN: 0–529–05683–6 (cloth), 0–529–05726–3 (paper).

This collection of freshly translated texts aims at providing the educated reader with a better understanding of the way in which the early Christian portrayals of Jesus Christ called Gospels arose, and what they might have meant to those who read them at the time. After an introductory chapter on savior gods in the Mediterranean world, the first part presents selections from eleven Christian documents about the Savior (e.g. *Gospel of Thomas*, *Acts of Thomas*). The second part includes excerpts from Greek, Jewish, and Roman documents illustrating the milieu of the Gospels, under the following headings: prefaces, birth and youth, teachings, miracles, sacraments, apocalyptic predictions, martyrdom, and ascension. The third part contains Greek and Jewish "Gospels." An earlier form of this anthology appeared under the title *Sourcebook of Texts for the Comparative Study of the Gospels* [NTA 17, p. 248]. Cartlidge is professor of religion at Maryville College in Maryville, TN, and Dungan is professor of religion at the University of Tennessee in Knoxville. The book is being distributed by Fortress Press of Philadelphia.

C. CHARLIER, *Jean l'évangéliste. Structure dramatique du Quatrième évangile. Méditation liturgique du Prologue*, Bible et Vie Chrétienne, nouvelle série (Paris: Lethielleux, 1978, paper) 223 pp., plate. Bibliography. ISBN: 2-249-61001-0.

The late Dom Charlier was the author of *La lecture chrétienne de la Bible* (1950) and the founder of the journal and the series *Bible et Vie Chrétienne* in 1953. After a ten-page essay on the dramatic structure of the Fourth Gospel, the volume contains twenty-two homilies that constitute a continuous commentary on Jn 1:1–18. The editors (P. I. Fransen and R. F. Poswick) have presented the homilies in their liturgical contexts with prayers and indications of the readings for the day. Each meditation is preceded by a different French translation of the Prologue. A photograph of Charlier, a bibliography of his writings, a preface by L. Bouyer, and an introductory note by the editors are included.

H. J. B. COMBRINK, *Structural Analysis of Acts 6:8–8:3*, Stellenbosch Theological Studies 4 (Cape Town: Dutch Reformed Church Publishers, 1979, paper) 36 pp. ISBN: 0–86991–278–X.

Concerned primarily with the surface structure of Acts 6:8–8:3, this booklet examines the individual cola and their grouping into clusters and pericopes. The following general structure is discerned: Stephen opposed (6:8–15), God's promise to Abraham (7:1–8), God was with Joseph (7:9–16), Moses powerful in words and deeds (7:17–22), Israel rejects Moses (7:23–29), God's call and commission to Moses (7:30–34), Moses delivers Israel (7:35–38), Israel rejects Moses (7:39–43), Israel turns from the tent to the Temple (7:44–50), you are uncircumcised like your

ancestors (7:51–53), the stoning of Stephen (7:54–8:1a), and Stephen's burial and the persecution of Christians (8:1b–3). Special attention is given to the interrelations of the cola and of the pericopes. The study is distributed by Kerk-Uitgewers, Box 4539, Cape Town.

J. D. CROSSAN, *Cliffs of Fall. Paradox and Polyvalence in the Parables of Jesus*, A Crossroad Book (New York: Seabury, 1980, \$9.95) viii and 120 pp. Bibliography. Indexed. LCN: 79-24824. ISBN: 0-8164-0113-6.

The three essays in this volume explore aspects of the general problem of paradox and polyvalence in the parables of Jesus: paradox and metaphor in light of P. Ricoeur's theory of hermeneutics [§ 24–765], univalence and polyvalence in hermeneutics with reference to the parable of the sower and seed, and polyvalence and play [§ 22–316]. Crossan is the author of several other books on the literary character of the parables: *In Parables* (1973), *Dark Interval* (1975), *Raid on the Articulate* (1976), and *Finding is the First Act* (1979).

P. DAGONET, *Selon saint Jean une femme de Samarie*, Épiphanie (Paris: Cerf, 1979, paper) 187 pp. ISBN: 2-204-01385-4.

Written for those who do not yet know how to read a text in its total biblical setting, this book offers an exposition of Jesus' encounter with the Samaritan woman in Jn 4:1–42 according to the following outline: in Samaria (vv. 1–6a), the water of the well (v. 6bc), give me to drink (vv. 7–9), from living water (vv. 10–14), in eternal life, I have no husband (vv. 15–18), this mountain or Jerusalem (vv. 19–21), to adore the Father (vv. 21–24), the Messiah must come (vv. 25–29), another nourishment (vv. 31–34), the fields and the harvest (vv. 35–40), and the Savior of the world (v. 42).

L. FOSSATI, *Breve saggio critico di bibliografia e di informazione sulla sacra sindone. Dal primo Congresso Nazionale di Studi (1939) al secondo Congresso Internazionale (1978)* (Turin: Bottega D'Erasmus, 1978, paper) iii and 252 pp. Indexed.

This bibliography of studies on the Shroud of Turin provides publication data and indications of content for 1,337 books and articles in various languages. The material is presented according to the year of publication and covers from 1936 to 1977. Fossati is the author of sixty of the items listed in the bibliography.

A. FUCHS, *Die Entwicklung der Beelzebulkontroverse bei den Synoptikern. Traditionsgeschichtliche und redaktionsgeschichtliche Untersuchung von Mk 3,22–27 und Parallelen, verbunden mit der Rückfrage nach Jesus*, Studien zum Neuen Testament und seiner Umwelt, B, 5 (Linz: SNTU, 1980, paper) 279 pp. Bibliography. Indexed.

Accepted as a *Habilitationsschrift* by the theological faculty at the University of Regensburg in 1977, this investigation of the Beelzebul controversy in Mk 3:22–27 and its Synoptic parallels concentrates on source criticism and tradition history. After discussing Mt 12:22–24; 9:32–34; and Lk 11:14–15 and examining their agreements vis-à-vis Mk 3:22, the author focuses on Mk 3:23–27 along with its parallels in Mt 12:25–29 and Lk 11:17–23 and finds further evidence for the existence of a second edition of Mk (*Deuteromarkus*) that incorporated parts of Q and other material. An 81-page review of research is also included. The volume is available from SNTU, A-4020 Linz, Harrachstrasse 7, Austria. Fuchs's doctoral dissertation was published under the title *Sprachliche Untersuchungen zu Matthäus und Lukas* (1971).

G. GANDER, *L'Evangile pour les compatriotes du dehors. Commentaire de l'Evangile selon Marc*, 2 vols. (Lausanne: privately published, n.d., paper) 356 pp.; 351 pp. Indexed.

Rather than providing a conventional commentary based only on the Greek witnesses to Mk, these two volumes pay special attention to the Aramaic or Syriac manuscripts (Palestinian, Sinaitic, Curetonian, Peshitta) of the Gospel, on the grounds that they best reflect the language of Jesus and his earliest disciples. For each passage there is a French translation, a list of biblical cross-references, and a detailed commentary on individual words and phrases. The commentary is prefaced by a 112-page general introduction to major issues in Markan scholarship. The volumes are distributed by Labor et Fides of Geneva.

V. GATTI, *Il discorso di Paolo ad Atene. Storia dell'interpretazione-esegesi-teologia della Missione e delle Religioni* (Parma: Pontificia Universitas Gregoriana, 1979, paper) xxxi and 312 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the supervision of E. Rasco and accepted by the Gregorian University in 1977, this volume first surveys scholarship from E. Norden to the present on Paul's discourse to the Athenians and offers an exegesis of Acts 17:24–29. Then attention is given to the motif of God's determining the times and boundaries of human habitation (v. 26b) and to the relation between eschatology (vv. 30–31) and protology (vv. 22b–29). The final chapter contains observations on the theology of religions and of missionary activity in light of the Athenian discourse. The appendix presents parallels to Acts 17:22b–31 from Hellenistic, Jewish, and Christian sources.

B. GERHARDSSON, *The Mighty Acts of Jesus According to Matthew*, Scripta Minora Regiae Societatis Humaniorum Litterarum Lundensis 1978–1979 5 (Lund: Gleerup, 1979, paper 70 S. kr.) 94 pp. ISBN: 91–40–04710–5.

This synchronic examination of Jesus' mighty acts according to Mt contains chapters on terminology, the summaries of Jesus' therapeutic activity in Israel, the accounts of his therapeutic miracles, the nontherapeutic miracles, the passages concerning resistance and controversies, and the christological appellations in the material. According to Gerhardsson, Matthew's aim was to present Jesus as the one who fulfills the prophecies of the coming time of salvation and who can be identified as "the Messiah, the Son of the living God" because he is the Servant of God in both strength and weakness.

G. GIRARDET, *Lecture politique de l'Evangile de Luc*, trans. Centre Communautaire International-Brussels, Eglise, pouvoir, contre-pouvoir (Brussels: Editions Vie Ouvrière, 1978, paper 41 F; 340 Bel. fr.) 239 pp. ISBN: 2–87003–129–7.

The French version of a book published in Italian as *Il vangelo della liberazione - Letture politica di Luca* (1975), this volume studies thirty-three passages in Lk from the perspective of the oppressed classes of humanity: Christmas as the time of the great revolt (2:1–14), the good news announced to the poor (4:16–22), the authority to lead the people (5:17–26), etc. A seventeen-page preface by F. Houtart, which situates Jesus in the Palestinian society of his time, has been supplied in the French edition.

T. R. GLOVER, *The Jesus of History* [1917] (Folcroft, PA: Folcroft Library Editions, 1978, \$15) xiv and 225 pp.

The unaltered reprint of a work published in 1917, this volume grew out of a series of lectures on the historical Jesus given in India during the winter of 1915–16. The ten chapters treat the study of the Gospels, Jesus' childhood and youth, the man and his mind, the teacher and his disciples, Jesus' teaching about God, Jesus and humanity, Jesus' teaching about sin, the choice of the cross, the Christian church in the Roman empire, and Jesus in Christian thought. Glover was also the author of *The Conflict of Religions in the Early Roman Empire* (3rd ed., 1909).

H. J. HAUSER, *Strukturen der Abschlusserzählung der Apostelgeschichte (Apg 28, 16–31)*, Analecta Biblica 86 (Rome: Biblical Institute Press, 1979, paper 25,000 L or \$31) xiii and 283 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of D. Mínguez and accepted by the Pontifical Biblical Institute in 1978, this study of Paul's activity in Rome according to Acts 28:16–31 begins with an analysis of the surface structure of the text and the relation of the individual parts to the whole. Then the content of the major lexemes is investigated under these headings: the reception of the gospel, the hearers of the gospel, the gospel of salvation, the preaching, and the figure of Paul. The final chapters concern the narrative structures and the meaning and significance of the account. Hauser concludes that the text describes how the definitive split between Christian preachers and official Judaism (even in Rome, where Jews were well represented) came about.

M. HENGEL, *Acts and the History of Earliest Christianity*, trans. J. Bowden (London: SCM, 1979; Philadelphia: Fortress, 1980, \$8.95) ix and 149 pp. Bibliography. Indexed. LCN: 79-8893. ISBN: 0-8006-0630-2.

Translated from the German *Zur urchristlichen Geschichtsschreibung* [NTA 24, p. 82], this study argues that Luke as a Christian historian set out to report the events of the past that provided the foundation for the faith and its extension. Then it analyzes the evidence in Acts and other sources for the decisive periods in the earliest church's history: the Jerusalem setting and the apostolic council, Peter's mission, the breakthrough in Antioch, and Paul's mission to the Gentiles. Hengel is professor of NT and early Judaism at the University of Tübingen.

E. LEIDIG, *Jesu Gespräch mit der Samaritanerin und weitere Gespräche im Johannes-evangelium*, Theologischen Dissertationen 15 (Basel: F. Reinhardt, 1979, paper 38 Sw. fr.) xx and 355 pp. Bibliography. Indexed. ISBN: 3-7245-0446-2.

Prepared as a doctoral dissertation under the direction of B. Reicke and accepted by the theological faculty at the University of Basel in 1978, this study explores how Jn 4:22 ('salvation is from the Jews') relates to the understanding of the Jews in the rest of the Fourth Gospel. The first part analyzes the sources and the levels of redaction in Jn 4:1-42, and the second part considers how the various parts relate to one another in the passage as a whole and focuses on some exegetical points. The third part treats the structure and content of the Johannine faith-dialogues (e.g. 1:35-42; 1:45-51; 3:1-21) and compares them with passages in the Synoptic Gospels. Leidig concludes that the Johannine faith-dialogues aim at portraying Jesus as the Messiah and that the statement in Jn 4:22 is the presupposition for the concept of the Messiah.

C. M. MARTINI ET AL., *Matteo, Marco e Opera Lucana*, Il Messaggio della Salvezza 6, Corso completo di studi biblici (4th ed.; Turin-Leumann: Elle Di Ci, 1979, 13,000 L) 540 pp. Bibliographies. ISBN: 88-01-13830-X.

The first part of this volume contains C. M. Martini's 93-page general introduction to the Synoptic Gospels, which treats testimony about Jesus in antiquity, the gospel and the Gospels, 2nd-century witnesses to the apostolic origin of the Gospels, the sources and the Synoptic problem, the setting in which the Gospels arose, and their historical value. The second part consists of Martini's introductions to each of the Synoptic Gospels and to Acts as well as exegetical studies by G. Danieli (Mt 5-7; Mk 1:9-11; 4:3-9, 13-20; 4:35-41; 9:2-8; Lk 1:26-38), G. Tosatto (Mt 27:46-56), G. Ghiberti (Lk 4:14-30; resurrection accounts), and C. Ghidelli (passages in Acts).

C. MATEOS, *Los relatos evangélicos de la pasión de Jesús (Orientación teológica-pastoral)* (Valladolid, Spain: Estudio Agustiniano, 1978, paper) 161 pp.

This examination of the passion accounts in the Gospels gives special emphasis to the concerns of the individual Evangelists: kerygmatic-paradoxical (Mark), christological-ecclesial (Matthew), paraenetic-personal (Luke), and glorious suffering (John). The exegesis of the passages is presented under these headings: the agony of Jesus in Gethsemane, the arrest of Jesus, various events at night from the arrest of Jesus until dawn, the condemnation of Jesus by the Sanhedrin, the Roman trial (Jesus before Pilate), the way of Calvary and the crucifixion of Jesus, and the death of Jesus and its surrounding circumstances.

N. J. MCELENEY, *The Growth of the Gospels* (New York—Ramsey, NJ—Toronto: Paulist, 1979, paper \$3.95) vii and 88 pp. Bibliography. LCN: 79-90141. ISBN: 0-8091-2243-X.

Seeking to give nonspecialists a feel for the Gospels, the author first clears away some false notions and describes factors that shaped the Gospels and their development from the apostolic preaching to finished works. Then separate chapters set forth the theologies of each Evangelist: Mark ('just who is this man Jesus?'), Matthew ('a people renewed'), Luke ('good news for everybody'), and John ('divinity among us'). McEleney is associate professor of NT at the Catholic University of America in Washington, DC.

J. C. MEAGHER, *Clumsy Construction in Mark's Gospel. A Critique of Form- and Redaktionsgeschichte*, Toronto Studies in Theology 3 (New York—Toronto: Edwin Mellen Press, 1979, paper) xiv and 165 pp. Bibliography. Indexed. LCN: 79-66373. ISBN: 0-88946-876-1.

Meagher, professor of theology and religious studies at St. Michael's, University of Toronto, argues that Mk shows evidence of the distorting clumsiness that besets the ordinary, if occasionally creative, talented story-teller in every time and place [see § 20-452]. After observations on form, redaction, and ordinary clumsiness, he illustrates the thesis by analyses of the Gospel's opening pages (Mk 1:1-45), three clumsy pericopes (Mk 11:12-14, 20; 5:1-17; 8:14-21), and some esoteric teaching (Mk 4:1-34).

D. L. MEALAND, *Poverty and Expectation in the Gospels* (London: SPCK, 1980, paper £3.95) viii and 136 pp. Bibliography. Indexed. ISBN: 0-281-03706-X.

Developed from an M. Litt. thesis directed by K. Grayston and presented to Bristol University in 1971, this book aims at discussing all the major passages on poverty and riches in the Synoptic Gospels in the light of modern methods of NT study. After an introductory chapter on the economic background to the Gospels, it treats the Evangelists and their sources, hostility to wealth in the oral tradition, and the relation between poverty and the kingdom of God according to the preaching of Jesus and his disciples. Mealand, lecturer in NT at the University of Edinburgh, concludes that the teaching of Jesus and of the Gospels calls people to participate now in a new order in which love both includes and exceeds the demands of justice. Four appendixes are included.

L. MONLOUBOU, *Lire, prêcher l'Évangile de Luc. Homélie année C* (Mulhouse: Salvator, 1979, paper 59 F) 297 pp. Indexed. ISBN: 2-7067-0042-4.

Similar in format to the author's *Lire, prêcher l'Évangile de Matthieu* (1977) and *Lire, prêcher l'Évangile de Marc* (1978), this volume provides exegetical discussions of the sixty-four passages from Lk that are read on Sundays and feast days in the Roman Catholic liturgical cycle. The presentations are arranged according to the occurrence of the passages in the Gospel. The 32-page introduction treats the Evangelist and his audience and describes his faith with reference to the theme of time.

G. MUHLACK, *Die Parallelen von Lukas-Evangelium und Apostelgeschichte*, Theologie und Wirklichkeit 8 (Frankfurt/M.—Bern—Las Vegas: Lang, 1979, paper) 209 pp. Bibliography. ISBN: 3-8204-6345-3.

This investigation of parallel passages in Lk and Acts first considers the miracles of Jesus and of the apostles: the healing of paralytics, the episodes featuring the centurion of Capernaum and Cornelius of Caesarea, and the restorations of dead persons to life. The second part focuses on Jesus' miraculous feedings as a sign of his authority, Luke's presentation of the Last Supper, and the early Christians' common meals according to Acts. The third part compares Jesus' inaugural discourse and the speeches of Peter and Paul in Acts. According to Muhlack, the parallels between Lk and Acts illustrate how the early Christian community made actual the power of Jesus and how the Spirit shaped all aspects of the community's life.

R. T. A. MURPHY, *Days of Glory. The Passion, Death, and Resurrection of Jesus Christ* (Ann Arbor, MI: Servant, 1980, paper \$3.95) 198 pp. Indexed. ISBN: 0-89283-082-4.

Seeking to provide a better appreciation of the passion, death, and resurrection of Jesus, this book allows the relevant Gospel texts to speak for themselves. There are chapters on the Last Supper, the farewell discourses, the agony in the garden, Judas Iscariot, the arrest, the trial, the crucifixion, the seven last words, the burial, the resurrection, the appearances, and the ascension. Appendixes on Christians and Jews and on the tomb of Christ are included. Murphy is also the author of *Background to the Bible* (1978).

L. NEREPARAMPIL, *Destroy This Temple. An Exegetico-Theological Study on the Meaning of Jesus' Temple-Logion in Jn 2:19* (Bangalore: Dharmaram Publications, Dharmaram College, 1978, paper Rs 12; \$3) xii and 124 pp. Bibliography. Indexed.

An excerpt from a doctoral dissertation directed by D. Mollat and submitted to the Gregorian

University, this study of the Temple-logion in Jn 2:19 first discusses its authenticity, original form, identity, and possible sources, and turns to its context, the unity of Jn 2:13–22, the structure of that passage, and the meaning. Then the last chapter of the original dissertation is presented according to the following outline: the introduction to the Temple-logion (v. 18), the logion (v. 19), the misunderstanding of it by the Jews (v. 20), and the reflection on the logion and the realization of its meaning by the disciples (vv. 21–22). Nereparampil, professor of Scripture and dogmatic theology at the Dharmaram Pontifical Institute of Theology and Philosophy in Bangalore, concludes that the Johannine Temple-logion enunciates a special sign: By the resurrection, Jesus becomes the Temple in the fullest sense.

T. H. OLBRICHT, *The Power to Be. The Life-Style of Jesus from Mark's Gospel*, Journey Books (Austin, TX: Sweet, 1979, paper \$2.25) 176 pp. LCN: 79-67136. ISBN: 0-8344-0108-8.

Olbricht, professor of Bible at Abilene Christian University in Abilene, TX, describes the person of Jesus in Mk as having “an electric message.” The presentation of Jesus in the Gospel is investigated with reference to thirteen adjectives: unique, unassuming, bold, open, credible, discerning, courageous, authentic, compassionate, confident, forceful, accepting, and victorious.

S. A. PANIMOLLE, *Il discorso di Pietro all'assemblea apostolica*, Studi biblici 1 (Bologna: Edizioni Dehoniane, 1976, paper 6,000 L) 356 pp. Bibliography. Indexed.

This literary, historical, and theological investigation of the apostolic conference in Acts 15:1–35 is intended as the introduction to an exegesis of Peter's discourse in vv. 7–11. After treating text-critical problems and the question of sources, Panimolle discusses the style and language of Acts 15:1–35, its structure, form and redaction, and the principal “contradictions.” Then a theological analysis is carried out with reference to major themes and the significance of the apostolic assembly, and the historical questions connected with the meeting are examined. The author concludes that in Acts 15, Peter has special prestige and unique authority among the Twelve and in the Jerusalem community.

S. A. PANIMOLLE, *Lettura pastorale del Vangelo di Giovanni. Vol. 1: Gv 1–4*, Lettura pastorale della Bibbia (Bologna: Edizioni Dehoniane, 1978, paper 10,000 L) 464 pp. Bibliography.

For each part of Jn 1:1–4:54 this volume presents an extensive commentary in five steps: literary analysis, explication of the text, theological method, suggestions for actualization, and historical-literary problems. The following general outline is adopted: the Prologue (1:1–18), preparation for the revelation of Jesus (1:19–51), and the first revelation of Jesus and its reception (2:1–4:54). Panimolle is also the author of *Il dono della Legge e la Grazia della Verità* (Gv 1, 17) (1973).

C. PERROT, *Jésus et l'histoire*, Jésus et Jésus-Christ 11 (Tournai: Desclée, 1979, paper 705 Bel. fr.) 336 pp. Indexed. ISBN: 2-7189-0056-3.

Starting from the most ancient Jewish-Christian representations of Christ and remembering how immersed in Easter faith the NT sources are, the author attempts to reach the pre-Easter Jesus. He begins his study with observations on the Gospels as sources and on the time and place of Jesus' life. Then after treating Jesus' connections with the baptist movement and his attitudes toward the Temple and the Law, he discusses Jesus as the prophet of the kingdom, the signs of the kingdom, the Son of Man, and Jesus and the Father. The final part investigates the birth of Christian history and its relation to the celebration of the Lord's Supper. Perrot is professor of NT exegesis at the Institut Catholique de Paris.

R. PESCH, *Das Evangelium der Urgemeinde. Wiederhergestellt und erläutert*, Herderbücherei 748 (Freiburg—Basel—Vienna: Herder, 1979, paper DM 7.90) 222 pp. ISBN: 3-451-07748-5.

This volume makes available to a general audience the reconstruction of the ancient Jerusalem passion account presented with full scholarly apparatus in Pesch's *Das Markusevangelium. II. Teil: Kommentar zu Kap. 8,27–16,20* [NTA 22, p. 214]. This book contains three major sections: the German text of the passion narrative, a 58-page explanation of how the

pre-Markan account has been reconstructed, and an exposition of each of the thirty-nine passages (thirteen sets of three pericopes each) within the passion story. The pre-Markan passion account is found to have included material now in Mk 8:27–33; 9:2–13, 30–35; 10:1, 32–34, 46–52; 11:1–23, 27–33; 12:1–17, 34c–37, 41–44; 13:1–2; 14:1–72; 15:1–47; 16:1–8.

J. PÉTRIN, *Le sens de l'oeuvre de saint Luc et le mystère marial* (Ottawa: Éditions de l'Université d'Ottawa, 1979, paper; Ottawa: Séminaire Saint-Paul) 107 pp. ISBN: 0-7766-0005-2.

The first part of this study analyzes the meaning of the phrase *peri tōn peplērophorēmenōn en hēmin pragmatōn* in Lk 1:1 and suggests that it refers to God's interventions in human lives and their eschatological fullness in the glorified Christ. The second part shows how this idea guided Luke's account of the annunciation and Mary's fullness of grace as well as his portrayal of Mary's place in the dawning of the eschatological times. Special attention is given to Mary's fidelity to God's word and her orientation to the eschatological fullness.

H. RITT, *Das Gebet zum Vater. Zur Interpretation von Joh 17*, *Forschung zur Bibel* 36 (Würzburg: Echter Verlag, 1979, paper DM 64) 527 pp. Bibliography. Indexed. ISBN: 3-429-00625-2.

Accepted in 1977 as a *Habilitationsschrift* by the Catholic theological faculty at Würzburg, this investigation of Jesus' prayer to the Father according to Jn 17 first calls attention to methodological problems in exegesis and theology and surveys 19th- and 20th-century scholarship on the passage. The second part examines the high-priestly prayer from the perspectives of textual criticism, literary criticism, text-linguistics, *Gattung* and composition criticism, and biblical theology (theological, christological, soteriological, ecclesiological). According to Ritt, the passage is not only the expression of the ideal form of Christian prayer but also a compendium of Johannine theology.

P. SJÖLANDER, *Some Aspects of Style in Twentieth-century English Bible Translation. One-Man Versions of Mark and the Psalms* (Umeå, Sweden: privately published, 1979, paper \$6) 219 pp. Bibliography. ISBN: 91-7174-037-6.

Presented in 1979 as a doctoral dissertation to the faculty of arts at the University of Umeå, this study examines the literary style of some seventy English translations of Mk and the Psalms produced by individuals in the 20th century. The first part deals with versions of Mk in English prose, and the second part treats presentations of the Psalms in English verse forms. The translations are grouped according to the aims and purposes of the translators and/or the type of language employed. First a short passage (generally Mk 1:1–11 or Psalm 23) is analyzed, and then a larger body of text is examined and the various levels of diction and phrasing are noted. Sjölander concludes that translators of Mk are determined to reproduce the linguistic level of the original, while translators of the Psalms seem preoccupied with reflecting their poetic structure. The volume is available from the author at Box 1107, 11181 Stockholm.

H.-J. STEICHELE, *Der leidende Sohn Gottes. Eine Untersuchung einiger alttestamentlicher Motive in der Christologie des Markusevangeliums. Zugleich ein Beitrag zur Erhellung des überlieferungsgeschichtlichen Zusammenhangs zwischen Altem und Neuem Testament*, *Biblische Untersuchungen* 14; *Münchener Universitäts-Schriften*, Katholisch-Theologische Fakultät (Regensburg: F. Pustet, 1980, paper DM 45) xii and 348 pp. Bibliography. Indexed. ISBN: 3-7917-0640-3.

Prepared as a doctoral dissertation under the direction of O. Kuss and presented in 1976 to the department of Catholic theology at the University of Munich, this study first reviews research on the OT motifs in Mk and then focuses on blocks of material in which the designation of Jesus as the Son of God is especially prominent: John the Baptist as the forerunner of Jesus (Mk 1:1–8; 9:9–13), the baptism and transfiguration (Mk 1:9–11; 9:2–8), and the crucifixion narrative (Mk 15:20b–41). The final chapter discusses Jesus as the suffering Son of God with reference to Mk 1:11; 9:7; and 15:39. Steichele concludes that Mark viewed OT and Jewish concepts as fulfilled in Jesus Christ and sought to portray him as the crucified one (see Gal 3:1).

Studies in Luke-Acts, ed. L. E. Keck and J. L. Martyn (2nd ed.; Philadelphia: Fortress, 1980, paper \$7.95) 316 pp. LCN: 79-8886. ISBN: 0-8006-1379-1.

This collection of nineteen articles on Lk-Acts was originally published in 1966 as a *Festschrift* in honor of P. Schubert [NTA 11, pp. 142-143]. The paperback edition contains a new two-page introduction by the editors in which they assess the significance of the articles in the light of recent Lukan research.

H.-R. WEBER, *Jesus and the Children. Biblical Resources for Study and Preaching* (Atlanta: Knox, 1979, paper \$4.95) x and 94 pp. Bibliography. LCN: 79-87754. ISBN: 0-8042-1316-X.

The Gospel texts studied in this book are those in which Jesus meets children: the parable of the children playing in the marketplace (Mt 11:16-19; Lk 7:31-35), the story about letting the children come to Jesus (Mk 10:13-16), the saying on becoming like children (Mk 10:15; Lk 18:17; Mt 18:3), and the scene in which Jesus puts a child in the midst of the disciples (Mt 18:1-5; Mk 9:33-37; Lk 9:46-48). The appendixes provide a discussion of NT terms for the child, bibliographic suggestions, Greco-Roman and Jewish texts on children and education, and study outlines and worksheets. Weber, director of biblical studies for the World Council of Churches, discussed the gospel in the child in an article in *EcumRev* [§ 24-231].

R. E. O. WHITE, *The Mind of Matthew* (Philadelphia: Westminster, 1980, paper \$6.95) viii and 164 pp. LCN: 79-23682. ISBN: 0-664-24310-X.

The American edition of a book published in Great Britain under the title *Matthew lays it on the line!* [NTA 24, p. 90].

H.-T. WREGE, *Die Gestalt des Evangeliums. Aufbau and Struktur der Synoptiker sowie der Apostelgeschichte*, Beiträge zur biblischen Exegese und Theologie 11 (Frankfurt/M.—Bern—Las Vegas: Peter Lang, 1978, paper 49 Sw. fr.) 311 pp. Bibliography. ISBN: 3-261-02647-2.

Presented as a *Habilitationsschrift* to the theology department at Kiel in 1976, this examination of the origin and development of the Gospel *Gattung* begins with a 38-page review of scholarship and explores the elements making up the Markan passion narrative (11:1-16:8), the middle section of Mk (8:27-10:52), and the messianic secret as the integrating principle and basic concept in Mk. Then the book treats the saying about the Spirit in Mt 12:32 and Lk 12:10, the development of the sayings and the structure of Mt, and the structure of Lk-Acts. Wrege, the author of *Die Überlieferungsgeschichte der Bergpredigt* (1968), concludes with observations on the concept of Gospel, the role of already existing structures and the process of tradition in the composition of the Gospels, and the human-science dimensions of the Gospels' formation.

A. ZECHNER, *Wer hat bei der Hochzeit von Kana geheiratet? Studententext zum literarisch-theologischen Zusammenhang und seinen historischen Implikationen* (Linz: privately published, 1979, paper 106 öS; DM 15; 13.50 Sw. fr.) 142 pp.

This study of the wedding feast at Cana first examines Jn 2:1-12 in its literary-historical context and then discusses the historical implications of the passage as well as the problem of Jesus' brothers and sisters and the virginity of Mary as Mother of God. The final chapter reflects on the revelation of Jesus as truly divine and truly human through the scriptural accounts about his life and messianic activity. The book is available from the author at Pfarrhof St. Anna ob Schwanberg, A-8541 Schwanberg, Austria.

EPISTLES—REVELATION

P. ANDRIESSEN, *En lisant l'épître aux Hébreux* (Vaals, Netherlands: Abdy St. Benedictusberg, 1977, paper) iv and 61 pp. Bibliography.

Written in the form of a letter to A. Vanhoye, this booklet takes issue with Vanhoye's

interpretations of specific passages in Hebrews. Particular attention is paid to Vanhoye's *Situation du Christ* (1969) and *La structure littéraire de l'épître aux Hébreux* (2nd ed., 1976). Andriessen, a monk of Vaals, is the author (with A. Lenglet) of *De Brief aan de Hebreeën* (1971) and of many articles on Hebrews [see §§ 15–262, 967; 16–967; 17–644; 19–232, 1048; 20–216; 21–852].

J. M. COURT, *Myth and History in the Book of Revelation* (London: S.P.C.K., 1979, £12.50) viii and 200 pp. Bibliography. Indexed. ISBN: 0–281–03700–0.

The substantially revised version of a doctoral dissertation directed by C. K. Barrett and accepted by the University of Durham in 1973, this study concentrates on the possibility of combining a detailed understanding of Revelation's historical background with a critical appreciation of the traditional mythology employed by the biblical writer. After surveying the methods used in interpreting Revelation, the book treats the letters to the seven churches, the sequences of plagues, the interlude of the two witnesses, the portent of the woman clothed with the sun, the figure of the beast with seven heads, the image of Babylon the harlot, and the vision of the new Jerusalem. Court, lecturer in theology at the University of Kent, describes the author of Revelation as a creative literary artist who skillfully combined historical allusion and traditional imagery.

G. GIAVINI, *Vita peccati e speranze di una chiesa. Introduzione e note alla Prima lettera di S. Paolo alla chiesa di Corinto* (Milan: Ancora, 1978, paper 3,000 L) 176 pp. Bibliography.

The first and major part of this volume is a pericope-by-pericope commentary on 1 Corinthians according to the following outline: the mysterious wisdom of the cross of Christ and the unity of the church (chaps. 1–4), Christian chastity at Corinth and other issues in that church's life (5–6), marriage, virginity, and other social conditions (7), Christian freedom, rights, and the apostolate (8–9), the Corinthian church at the table of Christ (10–11), the church as the body of Christ built up from love and other charisms (12–14), the risen Christ as the first fruit of the new humanity (15), and the life of communion in the primitive church (16). Thirty-seven pages are devoted to Giavini's article on the understanding of sin in 1 Corinthians [§ 23–557].

E. P. GROENEWALD, *Die Pastorale Briewe* (Cape Town: Kerk-Uitgewers, 1977, R 6.75) 193 pp. Bibliography. ISBN: 0–86991–206–2.

In his twelve-page introduction Groenewald argues that Paul wrote the Pastorals between A.D. 62 and 64 from Rome (2 Timothy) and Macedonia (1 Timothy, Titus). The main part of the book consists of a pericope-by-pericope presentation of the text in Afrikaans and a verse-by-verse commentary. The format is similar to the author's *Die Evangelie van Markus* (1973) and *Die Evangelie van Lukas* (1973).

R. F. HOCK, *The Social Context of Paul's Ministry. Tentmaking and Apostleship* (Philadelphia: Fortress, 1980, \$7.95) 112 pp. Bibliography. Indexed. LCN: 79–7381. ISBN: 0–8006–0577–2.

Based on a doctoral dissertation directed by A. J. Malherbe and accepted by Yale University in 1974, this study seeks to reconstruct a clear and detailed picture of Paul the tentmaker and to show that Paul's tentmaking, far from being at the periphery of the apostle's life, was actually central to it. After treating subjects pertaining to Paul's tentmaking before he was an apostle, Hock investigates the ways that Paul's tentmaking typically impinged on his life as an apostle and then deals with the role that it played in the crisis at Corinth over his authority as an apostle. Hock, assistant professor of religion at the University of Southern California in Los Angeles, has recently discussed the importance of Paul's tentmaking for understanding his social class [§ 23–907] and missionary preaching [§ 24–507].

M. D. HOOKER, *A Preface to Paul* (New York: Oxford University Press, 1980, paper \$3.95) 95 pp. LCN: 79–25658. ISBN: 0–19–520188–4.

This book was published in Great Britain under the title *Pauline Pieces* [NTA 24, pp. 196–197]. Hooker is also the author of *The Son of Man in Mark* (1967).

R. C. LUCAS, *Fullness and freedom. The message of Colossians and Philemon*, The Bible speaks today (Leicester, UK: Inter-Varsity, 1980, paper £2.65) 191 pp. ISBN: 0-85110-598-X.

Lucas, rector of St. Helen's Church, Bishopsgate in London, draws attention to promises of fullness and freedom made by Paul's opponents at Colossae and to Paul's reply: All God's fullness is in Christ alone, and only through his work are we set free. The major part of this book is an exposition of Paul's letter to the Colossians. The nine pages devoted to Philemon emphasize shared responsibility and spiritual and material freedom.

G. LÜDEMANN, *Paulus, der Heidenapostel. Band 1: Studien zur Chronologie*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 123 (Göttingen: Vandenhoeck & Ruprecht, 1980, DM 66) 301 pp. Bibliography. Indexed. ISBN: 3-525-53284-9.

Accepted as a *Habilitationsschrift* by the theological faculty at Göttingen in 1977, this study first reviews research on Pauline chronology published in German and then presents a new reconstruction of Paul's career solely from references in Paul's epistles. Particular attention is paid to Gal 1:6-2:14; 1 Cor 16:1-20; and 2 Cor 8-9. Next the chronological data in Acts is integrated into the framework worked out on the basis of the Pauline letters, and the final chapter explores the eschatological statements in 1 Thes 4:13-18 and 1 Cor 15:51-52 as evidence for Paul's early Macedonian activity. Lüdemann, who teaches at Vanderbilt Divinity School in Nashville, TN, also plans volumes on Paul's opponents and on the development of Paul's theology.

R. MOUNCE, *What Are We Waiting For? The Book of Revelation. A Layman's Commentary and Study Guide* (Elgin, IL—Weston, Ont.: David C. Cook, 1979, paper \$3.95) 168 pp. LCN: 79-50068. ISBN: 0-89191-129-4.

Mounce, dean of arts and humanities at Western Kentucky University and author of *The Book of Revelation* (1977), observes that the fundamental truths of Revelation include the need for fidelity, the vicious activity of Satan, the sovereignty of God, the return of Christ, the punishment of the wicked, and the blessedness of the eternal state. Designed for nonspecialists, the commentary takes the New International Version as the basic text and offers a chapter-by-chapter exposition that emphasizes the major themes of the book and how they relate to the way Christians are to live.

A. NDONGMO, *Le salut de Dieu selon saint Paul* (Montreal: Éditions Paulines, 1978, paper 69 F; Trois-Rivières: Éditions de l'Alliance; Paris: Apostolat des Éditions) 246 pp. Indexed. ISBN: 0-88840-625-8.

This exegetical-theological inquiry first surveys the terminology and logic of Paul's teaching on salvation and then explores the following elements in Paul's definition of salvation: the godless and their sin, God, Christ as Son of God and as expiation, the faith of the godless in Christ, and God's saving action. Bishop Ndongmo, now living in exile in Canada, wrote this book during his imprisonment for political reasons in his native Cameroon.

G. QUISPEL, *The Secret Book of Revelation. The Last Book of the Bible*, trans. P. Staples (New York—San Francisco—St. Louis: McGraw-Hill, 1979, \$39.95) 192 pp. Illustrated. Bibliography. Indexed. LCN: 78-6436. ISBN: 0-07-051080-6.

Quispel, professor of early church history at the University of Utrecht and of the Hellenistic background of the NT at the University of Louvain, seeks to demonstrate how fruitful it can be to examine the NT book of Revelation on the basis of what is known about Jewish Christianity and how fundamental to the interpretation of Revelation is the idea that the East would one day dominate the whole world again. After observations on the author of Revelation and on 20th-century contributions to the study of apocalypticism, the volume presents the King James Version of Revelation and a commentary. The following outline is discerned: the seven letters (1:1-3:22), the book with the seven seals (4:1-8:5), the seven trumpets (8:6-11:19), the lady and the beast (12:1-14:20), the seven plagues (15:1-18:24), the millennium (19:1-20:10), and the kingdom of God (20:11-22:21). Chapters on the relevance of apocalyptic and on the heritage of

John conclude the presentation. Four-hundred illustrations (engravings, paintings, manuscript illuminations) are included.

H. ROLSTON, *The Apostle Paul Speaks To Us Today* (Atlanta: Knox, 1979, paper \$4.25) 211 pp. Indexed. LCN: 79-87735. ISBN: 0-8042-0202-8.

Originally published in 1951 under the title *Consider Paul*, this volume reflects on Paul in his witness to the origin and meaning of Christian faith and deals with the fundamental questions of revelation and inspiration encountered in Paul's writings. After an introductory chapter, the volume discusses the Jesus whom Paul preached, Paul's claim to be an apostle of Jesus Christ, the source of the revelation received by Paul, divine wisdom and human wisdom, Scripture and divine inspiration, the OT quotations in Paul's writings, and the idea of a deposit of faith. Rolston concludes that "if you consider Jesus aright, Paul has accomplished his purpose in you."

K. A. STRAND, *Interpreting the Book of Revelation. Hermeneutical Guidelines, with Brief Introduction to Literary Analysis* (2nd rev. ed.; Naples, FL: Ann Arbor Publishers, 1979, paper \$4.80) 88 pp. Indexed. ISBN: 0-89039-167-X.

The revisions and additions made in this edition occur mainly on pp. 46 and 78-79 of the text and in the diagram on p. 52. Except for a slight relocation of material on pp. 78-79 in the first edition [NTA 21, p. 340], the pagination for material in both editions is identical.

G. WAGNER (ED.), *Bibliographical Aids: Exegetical Bibliographies on the Writings of the New Testament*, First Series. Nos. 10, 11, 12, 13, 14 (Gal, Phil; Eph, Col, Phlm; Thes, Pastorals; Catholic epistles; Heb, Rev) (Rüschlikon: Baptist Theological Seminary, 1977-79).

The format and scope of these bibliographic aids to NT exegesis were described in NTA 21, p. 321. These five boxes of unbound cards complete the first series of bibliographies and cover Galatians and Philippians (1977); Ephesians, Colossians, and Philemon (1977); 1-2 Thessalonians, 1-2 Timothy, and Titus (1979); Catholic epistles (1979); and Hebrews and Revelation (1979). Wagner plans to include more periodicals and to provide updates of already published material.

M. R. WILSON, *A Guide for the Study of The First Letter of John in The Greek New Testament* (Grand Rapids: Baker, 1979, paper \$4.95) 65 pp. Bibliography. ISBN: 0-8010-9621-9.

Designed for students who have advanced beyond the midway point in J. G. Machen's *New Testament Greek for Beginners* (1947), this workbook provides twenty-five assignments based on the text of 1 Jn. Each assignment is correlated with a pericope in the letter and contains a vocabulary list, questions facilitating the review of basic grammar, and suggestions for further study. Space is provided so that answers and comments can be written in. Wilson is professor of biblical and theological studies and chairman of that department at Gordon College in Wenham, MA.

BIBLICAL THEOLOGY

C. BOERMA, *Rich Man, Poor Man—and the Bible*, trans. J. Bowden (London: SCM, 1979, paper £2.25) vi and 106 pp. Indexed. ISBN: 334-01419-0.

Translated from the Dutch *Kan ook een rijke zalig worden?* (1978), this study attempts to find a strategy for social change that is rooted in the biblical tradition. After outlining OT developments regarding rich and poor, the author describes opposition to poverty in the Bible in terms of three movements: through social structures (the demand for righteousness), through the community as the people of God (solidarity), and through the self-confidence of the poor (spirituality). Boerma, a Dutch Reformed pastor in Huizen, North Holland, describes these

three movements as the fronts on which the one war is waged against injustice, inhumanity, and the disintegration of society.

L. BOFF, *Paixão de Cristo—Paixão do Mundo. Os fatos, as interpretações e o significado ontem e hoje*, CID Teologia 13 (2nd ed.; Petrópolis, Brazil: Editora Vozes, 1978, paper) 170 pp. Bibliography.

Boff, the author of *Jesus Cristo Libertador* (1972), considers the relation between the passion of Jesus and the passion of the world with reference to the following topics: Jesus' violent death, his interpretation of his own death, the resurrection, the interpretation of Christ's death in the early Christian communities, the principal interpretations of it in the theological tradition, the cross and death in the horizon of contemporary theology, the suffering that gives birth to the struggle against suffering, prayer, and the mystery and mysticism of the cross.

J. CARMIGNAC, *Le Mirage de l'Eschatologie. Royauté, Règne et Royaume de Dieu . . . sans Eschatologie* (Paris: Letouzey & Ané, 1979, paper 115 F) 250 pp. Bibliography. Indexed.

Carmignac, the author of *Recherches sur le "Notre Père"* (1969) and editor of *Revue de Qumran*, argues that fidelity to the Scriptures demands that we make a distinction between the terms "kingship," "reign," and "kingdom" as applied to God and that we reject the word "eschatology" [see §§ 15–54; 16–330]. The first part of the volume explores the precise meanings of "kingship," "reign," and "kingdom" in the various parts of the NT and gives special attention to the relation between the kingdom of God on the one hand and the church and justification on the other. The second part traces the use of the term "eschatology" in biblical scholarship from the early 19th century to the present and points out the problems and errors connected with it. Six appendixes are included.

D. CUPITT, *Jesus and the Gospel of God, The Cross in the Crucible* (Guildford—London: Lutterworth, 1979, £5.50) 103 pp. Indexed. ISBN: 0-7188-2397-4.

Cupitt, dean of Emmanuel College, Cambridge, maintains that the false cult of Jesus as a human god must go so that the words of the real Jesus can be heard again. After exploring the indefensible character of the traditional doctrine of the incarnation, the author examines five key ideas (dogma, criticism, myth, eschatology, faith) and focuses on Jesus the teacher (kingdom of God, revelation, the relation between message and messenger). The final chapter maps out an understanding of God under these headings: God the Savior, God transcendent, and the way to God.

A. T. DAVIES (ED.), *Antisemitism and the Foundations of Christianity* (New York—Ramsey, NJ—Toronto: Paulist, 1979, paper \$7.95) xi and 258 pp. LCN: 79-65620. ISBN: 0-8091-2219-7.

Taking their point of departure from R. R. Ruether's *Faith and Fratricide* (1974), twelve Christian theologians explore the development and dynamics of anti-Semitism within the Christian tradition. Of particular relevance to the NT field are the articles by J. C. Meagher on anti-Semitism in Greco-Roman and earliest Christian times, D. R. A. Hare on the rejection of the Jews in the Synoptic Gospels and Acts, L. Gaston on Paul and the Torah, and J. T. Townsend on the Fourth Gospel and the Jews as the story of a religious divorce. The other contributors are D. P. Efroymson, M. K. Hellwig, G. Baum, J. T. Pawlikowski, D. J. Hall, A. T. Davies, T. R. Anderson, and R. R. Ruether. A preface by J. Parkes and an introduction by the editor are included.

J. D. G. DUNN, *Jesus and the Spirit. A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Philadelphia: Westminster, 1980, paper \$14.95) xii and 515 pp. Bibliography. Indexed. LCN: 75-9802. ISBN: 0-664-24290-1.

The soft-cover edition of a comprehensive examination of NT pneumatology first published in 1975 [NTA 20, pp. 121–122]. Dunn is also the author of *Baptism in the Holy Spirit* (1970) and *Unity and Diversity in the New Testament* (1977).

E. GATTI, *Temi biblici sulla missione*, Quaderni Missione Oggi 3/4 (Bologna: Editrice Missionaria Italiana, 1980, paper 4,500 L) 188 pp.

Gatti, whose doctoral dissertation recently appeared under the title *Il discorso di Paolo ad Atene* (1979), first explores the biblical foundations of missionary activity and then focuses on four central OT themes as especially relevant for mission: exodus, prophecy, creation, and prophetic mediation. The final chapter discusses Christ as God's mission to humanity.

E. S. GERSTENBERGER AND W. SCHRAGE, *Suffering*, trans. J. E. Steely, Biblical Encounters (Nashville: Abingdon, 1980, paper \$8.95) 272 pp. LCN: 79-20499. ISBN: 0-687-40574-2.

The English version of a study published in German under the title *Leiden* [NTA 22, p. 101]. In his treatment of the OT material, Gerstenberger shows how the faith of the Israelites prompted them to struggle against the causes of suffering rather than to submit resignedly. This basic view is carried on in the NT section by Schrage, who introduces the new dimension of victory over affliction through Jesus.

H. GOLDSTEIN (ED.), *Gottesverächter und Menschenfeinde? Juden zwischen Jesus and frühchristlicher Kirche*, Patmos Paperbacks (Düsseldorf: Patmos, 1979, paper DM 36.80) 304 pp. ISBN: 3-491-77300-8.

The twelve articles in this collection explore relationships between Jews and Christians in the NT: C. Thoma on hostility toward Jews in early Christian proclamation, W. Wirth on the various Jewish groups in Jesus' time, N. P. Levinson on Jesus the Jew, K. Kertelge on Jesus as Jew and universal Messiah, F. Prast on the tradition common to Jews and Christians in Mk 12:28-34, H. Rusche on Jesus as sent by the God of Israel to the house of Israel according to Mt 15:21-28, H. Frankemölle on "Pharisaism" in Judaism and the church in light of Mt 23, W. Trilling on the Fourth Gospel and the Jews, D. Dormeyer on the passion of Jesus as a conflict with the Jewish leaders, P. Lapide on Jesus' execution by the Romans and the blasphemous charge of deicide against the Jews, D. Zeller on the Jews in Paul's epistles, and H. Goldstein on the Christian community without the polemic against the Jews according to 1 Pet 2:4-10. Goldstein has supplied a five-page introduction.

E. GRÄSSER, *Albert Schweitzer als Theologe*, Beiträge zur historischen Theologie 60 (Tübingen: Mohr-Siebeck, 1979, cloth DM 64, paper DM 39) x and 279 pp. Bibliography. Indexed. ISBN: 3-16-142352-6 (cloth), 3-16-142351-8 (paper).

This attempt at entering into dialogue with Schweitzer as a theologian first describes the historical, religious, theological, and philosophical factors that shaped his life's work. Then his contributions to research on Jesus between 1901 and 1913 as well as his books on Pauline scholarship (1911) and Pauline mysticism (1930) are examined, and attention is given to his significance as a preacher. The chapter on the abiding importance of Schweitzer's theology focuses on the liberating power of history, the relevance of the ethical teaching, and the need for rethinking the basic ideas of Christianity. Grässer is also the author of *Das Problem der Parusieverzögerung* (3rd ed., 1977).

R. HANSON, *Christian Priesthood Examined*, The Cross in the Crucible (Guildford—London: Lutterworth, 1979, £5.95) 128 pp. Bibliography. Indexed. ISBN: 0-7188-2400-8.

Hanson, professor of historical and contemporary theology at the University of Manchester, begins his study of the Christian priesthood by examining the NT evidence and finds that there is "not the faintest whisper" of official Christian priests. Then he describes the emergence of the doctrine of the Christian priesthood in the 3rd century and the further development of episcopacy and priesthood in the patristic period. The final chapter explores the meaning of the Christian priesthood today in light of the historical finding that it is really the bishop who is the priest.

H. H. HENRIX (ED.), *Jüdische Liturgie. Geschichte - Struktur - Wesen*, Quaestiones disputatae 86 (Freiburg—Basel—Vienna: Herder, 1979, paper DM 26) 160 pp. ISBN: 3-451-02086-6.

Intended as an introduction to the Jewish liturgy, this volume contains five essays by J. J.

Petuchowski on the history of the Jewish liturgy, the Shema, the Eighteen Benedictions, the traditional Jewish liturgy, and liturgical reform in Judaism today. There are also two articles by J. Maier on cultic reform in light of 11QTemple and on synagogal poetry, two by C. Thoma on the biblical heritage in synagogal worship and on the Jewish liturgy and the churches, and one by H. Reifenberg on Christian liturgy in light of Jewish worship. The editor has furnished a six-page introduction.

D. HILL, *New Testament Prophecy*, New Foundations Theological Library (Atlanta: John Knox, 1979; London: Marshall, Morgan & Scott) xiv and 241 pp. Bibliography. Indexed. LCN: 79-16702. ISBN: 0-8042-3702-6.

This investigation of Christian prophecy in the NT first defines the relevant terms and surveys the historical background. Then after reviewing the prophetic characteristics of Jesus' ministry, there are chapters on the book of Revelation as Christian prophecy [see § 17-651], prophets and prophecy in Acts, Paul and the phenomenon of prophecy in the church, other books and traditions associated with Christian prophetism, Christian prophets and the sayings of Jesus [see § 19-373], and the decline of prophecy. The final chapter assesses the revival of prophecy in pentecostal and charismatic churches today in relation to the NT evidence. Hill, reader in biblical studies at Sheffield University, is the author of *Greek Words and Hebrew Meanings* (1968) and *The Gospel of Matthew* (1972).

J. M. HOUSTON, *I Believe in the Creator* (Grand Rapids: Eerdmans, 1980, paper \$4.95) 287 pp. Bibliography. Indexed. LCN: 79-13452. ISBN: 0-8028-1749-1.

Houston, principal of Regent College in Vancouver, seeks to provide signposts to help ordinary Christians walk in pilgrimage toward a deeper understanding of God as maker of heaven and earth. The book contains chapters on the world in which we live, the God who creates, after the seventh day, understanding the Creator, the Father's world, culture and civilization before the Creator, living wisely before the Creator, enjoying God's world, and living hopefully before the Creator. Special attention is given to OT texts referring to creation and to NT passages about Christ's role as co-Creator.

J. F. JANSEN, *The Resurrection of Jesus Christ in New Testament Theology* (Philadelphia: Westminster, 1980, paper \$9.95) 187 pp. Indexed. ISBN: 0-664-24309-6.

This volume is not so much an exegetical contribution to NT research as an attempt to describe Easter's significance in the NT as a whole—to see Easter's meaning as a unifying focus in the rich diversity of NT thought and life. The five chapters concern approaching the message of the resurrection, the resurrection as past event, the resurrection as disclosure of the future, the significance of the resurrection for the present, and appropriating the message of the resurrection. Jansen, professor of NT interpretation at Austin Presbyterian Theological Seminary in Austin, TX, suggests that the familiar triad of faith, hope, and love can serve as a paradigm for the NT message of the resurrection.

Judentum und Christentum, ed. L. Klein, *Lebendiges Zeugnis* 32/1-2 (Paderborn: Bonifatius-Einigung, 1977, paper) 144 pp.

Of the nine articles on various aspects of Jewish-Christian dialogue in this special issue of the journal *Lebendiges Zeugnis*, the following are of particular interest to NT study: W. P. Eckert on Israel's vocation according to Rom 9:1-6, L. Volken on Jesus the Jew, B. Schwank on the theater at Sepphoris and Jesus' youth [§ 21-53], C. Thoma on Jewish belief in the resurrection of the dead and opposition to radical messianists, and M. Brocke on the Jewish interpretation of Scripture.

H. KAHLEFELD, *Das Abschiedsmahl Jesu und die Eucharistie der Kirche* (Frankfurt/M.: Knecht, 1980, DM 26.80) 192 pp. Bibliography. Indexed. ISBN: 3-7820-0432-9.

After observations on sharing meals as an important element in human culture, this book

discusses the meals held in Jesus' circle and their continuation in the early church and focuses on the NT accounts of the Last Supper and their interpretation of Jesus' death. Then it treats the development from Jesus' meals with other people to the Eucharist as celebrated by the church, with reference to ritual, prayer, sacrament, and the concept of sacrifice. Kahlefeld seeks to bring out both the horizontal and the vertical dimensions of the Eucharist.

S. B. KELLEHER, *A Biblical Approach to Religious Life* (2nd rev. ed.; Bangalore: Asian Trading Corp., 1979, paper \$3.50) 247 pp.

Kelleher, professor of Scripture at the Redemptorist Seminary in Bangalore, examines the religious life chiefly from a biblical viewpoint. The major topics treated are vocation and its effect on the recipient, NT foundations of religious life, religious community and love, obedience, mission, prayer, poverty, evangelical virginity and celibacy, refusal to conform to this world, fidelity, the Spirit and the law, Christ, and God. Approximately one-third of the 1976 edition has been either revised or completely rewritten. The book is available from Asian Trading Corp., P.B. 2587, Bangalore 560 025.

A. LACOCQUE, *But As For Me. The Question of Election in the Life of God's People Today* (Atlanta: Knox, 1979, \$13) 191 pp. LCN: 78-71042. ISBN: 0-8042-1172-8.

Assuming the unity of God's people from Abraham to the present, this exploration of the historical meaning of Israel's chosenness contains chapters on the identity of Israel, God's private property, the kingdom of priests, the holy nation, the messianic people, Paul and the Law, the Israel-Christendom duality, and synagogue and church. The appendixes treat priestly extraordinary acts in Scripture, faith as internalization of Torah according to Paul, and the place of the NT in Jewish-Christian dialogue. Lacocque, professor of OT at Chicago Theological Seminary and director of its Center for Jewish-Christian Studies, concludes that perhaps the time has come for going beyond Judaism and Christianity *qua* institutions.

R. P. MARTIN, *The Family and the Fellowship. New Testament Images of the Church* (Grand Rapids: Eerdmans, 1980, paper \$4.95) 142 pp. Indexed. ISBN: 0-8028-1829-3.

Martin's intention is to produce a simply composed yet fairly comprehensive summary of what the NT has to say about the church and its role in the believer's life. The major themes are the origin of the church in Jesus' mission and at Pentecost, the term "fellowship," the charismatic gifts of the Spirit, patterns of ministry, the sacramental life, the unity of the church, the church and the world, and meaningful models for today's church. Three images of the church are said to predominate: the temple of the Lord, the body of Christ, and the family of God. The author is professor of NT at Fuller Theological Seminary in Pasadena, CA.

W. MARXSEN, *Christologie-praktisch*, GTB Siebenstern 294 (Gütersloh: Mohn, 1978, paper DM 12.80) 159 pp. ISBN: 3-579-03694-7.

The basic thesis of the six essays contained in this volume is that Christology must guide all practical activity. Delivered as lectures in 1976 and 1977, the papers concern the lack of Christology in church practice, Jesus of Nazareth as an event, Christian faith as resurrection from the dead, law in the church, orthodoxy and heresy as a problem in the Evangelical church, and the relation between sin and morality. Also included are sermons on the truth of the Reformation (Mk 2:18-20) and on standing with the God of Jesus against inhuman solidarity (Mt 18:15-20; Gal 6:1-5). Marxsen is professor of NT at the University of Münster.

R. MCSORLEY, *New Testament Basis of Peacemaking* (Washington, DC: Center for Peace Studies, Georgetown University, 1979, paper \$2.25) viii and 167 pp. Bibliography. LCN: 79-52258.

After showing that the basic principles taught in the NT are entirely opposed to war, the author illustrates the ways in which NT texts have to be twisted in order to make them seem to support war. Chapters on killing in the OT, Christian pacifism in the first three centuries A.D., and the just-unjust war theory are followed by answers to objections against Christian pacifism.

C. T. Dozier has contributed a two-page foreword. McSorley, a Jesuit priest, teaches theology at Georgetown University.

G. PANIKULAM, *Koinōnia in the New Testament. A Dynamic Expression of Christian Life*, *Analecta Biblica* 85 (Rome: Biblical Institute Press, 1979, paper 11,000 L; \$13.75) xi and 161 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of L. Sabourin and accepted by the Pontifical Biblical Institute in 1979, this study investigates *koinōnia* with the Son (1 Cor 1:9), with the body and blood of Christ (1 Cor 10:16–17), in the context of the collection (2 Cor 8–9), of the Spirit (2 Cor 13:13; Phil 2:1), in the gospel (Phil 1:5) and in faith (Phlm 6), in the sufferings and glory (Phil 3:10–11), in the community (Acts 2:42), and in the relationship between God and humanity (1 Jn 1:3). Panikulam discerns in the Pauline understanding of *koinōnia* a christocentric stress, in Acts a horizontal dimension, and in Jn a Godward movement. The NT idea of *koinōnia* is summarized as “the coming together of those whom God has called into *koinōnia* with Himself through His Son and in Him with one another.”

R. PARENT, *Communion et pluralité dans l'Église. Pour une pratique de l'unité ecclésiale*, *Héritage et projet* 24 (Montreal: Fides, 1980, paper) 262 pp. Indexed. ISBN: 2-7621-1007-6.

Concerned with the nature of the church, this volume argues that plurality is an essential condition of unity because without it, the communion that gathers together the believers into the church is not historically possible. After introductory remarks toward a new understanding of ecclesial unity, the study explores various aspects of plurality and communion and then discusses the practice of unity. Parent is assistant professor on the faculty of theology at the University of Montreal.

M. RAMSEY, *Jesus and the Living Past. The Hale Lectures 1978* (Oxford—New York—Toronto—Melbourne: Oxford University Press, 1980, \$7.95) ix and 92 pp. Indexed. LCN: 79-42864. ISBN: 0-19-213963-0.

Based on a series of lectures delivered in 1978 at Seabury-Western Theological Seminary in Evanston, IL, this volume draws on modern biblical and theological scholarship and the author's own experience of the problems of Christianity. The seven chapters consider the Christian story, the pastness of the past, Jesus and history, Jesus and God, history and spirituality, Christian sacrifice, and the Christian story today. Ramsey was Regius professor of divinity at Cambridge before becoming successively bishop of Durham, archbishop of York, and archbishop of Canterbury.

R. RENDTORFF (ED.), *Arbeitsbuch “Christen und Juden.” Zur Studie des Rates der Evangelischen Kirche in Deutschland* (Gütersloh: Mohn, 1979, paper DM 28) 288 pp. Bibliographies. Indexed. ISBN: 3-579-04745-0.

After a fourteen-page sketch of Jewish history from the second millennium B.C. to the present, this book discusses the common roots of Judaism and Christianity: one God, Holy Scripture, people of God, worship, righteousness and love, and history and fulfillment. The second part explores various elements in the parting of the ways: faith in Jesus as the Messiah, interpretation of Scripture, Christian community and people of God, development of the particular characters of Judaism and Christianity, and separation. The third part treats Jews and Christians today. This book was commissioned by the council of the Evangelical church in Germany as a companion to the study *Christen und Juden* (1975).

F. J. SCHIERSE, *Christologie*, *Leitfaden Theologie* 2 (Düsseldorf: Patmos, 1979, paper DM 12.80) 140 pp. Bibliography. ISBN: 3-491-77600-7.

Schierse, the author of *Einleitung in das Neue Testament* (1978), wishes to provide students and others with a comprehensive and intelligible introduction to the major themes of Christology. His presentation considers the following questions: Who was Jesus of Nazareth?

What christological starting points are found in the person and activity of the earthly Jesus? How did the post-Easter faith in Christ come about? In what titles and concepts was that faith expressed? What conditions and tendencies led to the church's dogmas about Christ? How are the contemporary interpretations of Jesus to be evaluated?

D. J. SIMUNDSON, *Faith Under Fire. Biblical Interpretations of Suffering* (Minneapolis, MN: Augsburg, 1980, paper \$4.95) 158 pp. Indexed. LCN: 79-54119. ISBN: 0-8066-1756-X.

The major focus of this biblical-theological investigation of suffering is late OT texts, though there is some looking backward to earlier parts of the OT and forward to the NT. After sketching the basic biblical view of suffering (God as personal and just, human choice, order in the world, our need of God's justice, corporate existence), there are chapters on the power of negative thinking (biblical laments), suffering for others (Isaiah 40–55), God and the counsellors (Job), the question of hope (Ecclesiastes, prophetic eschatology, apocalyptic), and the contribution of the NT (the person of Jesus). Simundson, associate professor of OT at Luther-Northwestern Seminaries in St. Paul, MN, observes that the Bible deals with suffering on the intellectual level (why there is suffering, and why it comes to some and not to others) and the survival level (comfort and hope for the sufferer).

E. M. TETLOW, *Women and Ministry in the New Testament* (Ramsey, NJ—New York: Paulist, 1980, paper \$6.95) 164 pp. Bibliography. Indexed. LCN: 79-57398. ISBN: 0-8091-2249-9.

After investigating the status of women in Greek, Roman, and Jewish society at the time of Jesus, this volume explores the biblical foundations of Christian ministry with reference to religious office in the OT and ministry according to the NT. The third chapter considers the NT evidence concerning the ministry of women in Jesus' time and in the 1st-century church. An appendix presents the statement of the Catholic Biblical Association of America's task force on the role of women in early Christianity [§ 24–580]. Tetlow, who teaches in the department of religious studies at Loyola University in New Orleans, concludes that both Jesus and the early church allowed women to hold and exercise ministerial office.

Theologische Berichte VII. Zugänge zu Jesus (Zurich—Einsiedeln—Cologne: Benziger, 1978, paper) 207 pp. Indexed. ISBN: 3-545-22088-5.

The five reports in this volume concern approaches to Jesus that have been prominent in recent years: D. Wiederkehr on the various contexts of Christology (hope for salvation, liberation, the experience of suffering, etc.), W. Kern on Jesus as seen by Marxists and depth psychologists, J. Pfammatter on Catholic research on Jesus in German since H. S. Reimarus, C. Thoma on Jewish approaches to Jesus, and K. H. Neufeld on life with Jesus according to recent Jesus-movements.

S. H. TRAVIS, *Christian hope and the future of man*, *Issues in contemporary theology* (Leicester, UK: Inter-Varsity, 1980, paper £2.85) 143 pp. Indexed. ISBN: 0-85111-402-4.

Concerned with the Christian teaching about God's ultimate purposes for humanity, this volume contains chapters on the problem of eschatology, the rise and significance of apocalypticism, its importance for understanding Jesus and early Christianity, its relevance for systematic theology, the future of Jesus Christ (the parousia), the future life (resurrection and immortality), and the judgment of God and the future of humanity. Travis, lecturer in NT at St. John's College, Nottingham, UK, maintains that the various apocalyptic themes (resurrection, cosmic renewal, parousia, life after death, future divine judgment) find their proper connection with one another in their being related to Jesus Christ and his work.

R. E. O. WHITE, *The Answer is the Spirit* (Philadelphia: Westminster, 1980, paper \$6.50) 164 pp. Bibliography. Indexed. LCN: 79-23825. ISBN: 0-664-24311-8.

White, principal of the Scottish Baptist College in Glasgow, contends that in the NT the experience of the Holy Spirit is always directly related to practical problems and needs. This idea is documented in individual NT books: the immense task (Acts), "explaining" Christ (Lk), the future (Jn), how salvation works (Romans), personal freedom (Galatians), emotional immaturity (1 Corinthians), the diverse community (Ephesians), spiritual confusion (1 Jn), and the question of ministry (2 Corinthians).

THE WORLD OF THE NEW TESTAMENT

B. ADAMSHECK, *Kenchreai: Eastern Port of Corinth. Results of Investigations by The University of Chicago and Indiana University for The American School of Classical Studies at Athens. IV. The Pottery* (Leiden: Brill, 1979, 124 gld.) xviii and 148 pp., 38 plates, 14 figs. Bibliography. Indexed. ISBN: 90-04-05771-4.

The three previously published volumes in the final report on the Kenchreai excavations were described in *NTA* 21, p. 353; 23, p. 371; 24, p. 105. This catalogue of the pottery excavated between 1963 and 1968 is divided into four broad groups: Greek wares (119 items), early Roman fine wares (78 items), late Roman and Byzantine fine wares (51 items), and Roman and Byzantine coarse wares (102 items). Brief introductions to the four major parts, introductions to the subsections, material descriptions of all the items, and black-and-white photographs are provided. R. Scranton, the director of the excavations, has contributed a two-page preface.

S. APPLEBAUM, *Jews and Greeks in Ancient Cyrene*, Studies in Judaism in Late Antiquity 28 (Leiden: Brill, 1979, 112 gld.) xvi and 367 pp., 6 maps. Bibliography. Indexed. ISBN: 90-04-05970-9.

The revised and updated version of a book published in Modern Hebrew in 1969, this volume first discusses the geography and climate of Cyrene, the Greek colonization of the area, and its economy and agriculture. Then attention is paid to the Jewish community of ancient Cyrene, the background of the Jewish revolt, the relationship between the Cyrenean rebellion and the Zealot movement, and the Diaspora revolt against the emperor Trajan from A.D. 115 to 117. Applebaum, the author of *Prolegomena to the Study of the Second Jewish Revolt* (1976), traces the revolt in Cyrene to a combination of the Sicarian activist current and the economic, chiefly agrarian, conditions implicit in the country itself. The revolt's failure is said to have resulted in the destruction of three important Jewish centers (Cyrene, Egypt, Cyprus) and the end of Jewish proselytism of Gentiles outside Palestine.

B. BAGATTI AND F. GARCÍA, *La Vida de Jesús en los Apócrifos del Nuevo Testamento*, Cuadernos de Tierra Santa 10 (Jerusalem: Franciscan Printing Press, 1979, paper \$2.50) 112 pp. Illustrated.

This volume contains selections in Spanish from the NT Apocrypha that were originally published in the journal *Tierra Santa* during 1978. They concern the births of Mary and Jesus (*Protevangelium of James*), the infancy of Jesus (*Infancy Gospel of Thomas*), Jesus' public life (*Gospel of Thomas*), Jesus' passion and death (*Gospel of Nicodemus* and *Gospel of Peter*), the descent to Hades and the resurrection (*Gospel of Bartholomew*), and the assumption of Mary (*Transitus Mariae*). Introductions, illustrations, and notes are also provided.

B. Z. BARSLAI (ED.), *Nidda (Unreinheit der Frau)*, Die Mischna VI, 7 (Berlin—New York: de Gruyter, 1980, paper DM 85) x and 193 pp. Bibliography. Indexed. ISBN: 3-11-008287-X.

The tractate *Niddah*, which deals with the ritual impurity of women, takes its starting point from Lev 15:19–30; 12:1–8; 18:19; 20:18. The 24-page introduction treats the name of the tractate and its place in the Mishnah, the religious-legal presupposition of the tractate, information necessary for understanding its teaching, its composition, its relation to the Tosefta material, and the rabbis mentioned in the tractate. The major part of the volume consists of the pointed Hebrew text (following the Kaufmann manuscript) and a German translation on facing pages along with comments at the foot of the pages. A seventeen-page text-critical appendix is also included. Barslai is rabbi for the Jewish congregation in Biel, Switzerland.

L. BOCCIOLINI PALAGI, *Il carteggio apocrifo di Seneca e San Paolo. Introduzione, testo, commento*, Accademia Toscana di Scienze e Lettere "La Colombaria" 46 (Florence: Leo S. Olschki, 1978, paper 8,500 L) 222 pp. Bibliography. Indexed.

The volume begins with a 51-page introduction to the apocryphal correspondence between Paul and Seneca; it treats the legends of Seneca's Christianity and his relationship with Paul as

well as the unity of the correspondence, its characteristics, and scope. A date of composition between A.D. 324 and 392 is proposed as most likely. Then the Latin texts of the fourteen letters are presented along with textual apparatus and 127 pages of historical and philological comments.

F. F. BRUCE, *The Spreading Flame. The Rise and Progress of Christianity from its First Beginnings to the Conversion of the English* [1958] (Grand Rapids: Eerdmans, 1979, paper \$7.95) 432 pp. Indexed. ISBN: 0-8028-2001-8.

The first edition of this work was published in three volumes between 1950 and 1952, reproduced in a single volume in 1953, and revised slightly in 1958. The history of early Christianity is divided into three sections: the "dawn of Christianity" dealing with the church from its infancy to the fall of Jerusalem in A.D. 70, the "growing day" tracing the progress of Christianity from the fall of Jerusalem to the accession of Constantine in A.D. 313, and the "light in the West" from Constantine to A.D. 800. The major sources for the first section are the NT, Josephus, and Tacitus, and for the second section Eusebius' *Ecclesiastical History*.

M. DE JONGE (ED.), *The Testaments of the Twelve Patriarchs. A Critical Edition of the Greek Text*, Pseudepigrapha Veteris Testamenti Graece 1/2 (Leiden: Brill, 1978, paper 76 gld.) xlvii and 251 pp. Indexed. ISBN: 90-04-05826-5.

Whereas de Jonge's earlier edition of *Testaments of the Twelve Patriarchs* [NTA 9, p. 290] was a diplomatic edition of MS b along with variants taken from R. H. Charles's 1908 edition, this volume aims at being a genuinely critical text. The 45-page introduction includes a description of the ancient witnesses (Greek, versions, references in early Christian texts), an exposition of the arguments on which the stemma is based, and information about the present edition. The bulk of the volume presents the Greek text of *Testaments* along with a critical apparatus at the foot of the pages. The appendixes concern (1) the variants between family I and family II and (2) the Armenian version. A 45-page index of Greek words is supplied. The volume was prepared in collaboration with H. W. Hollander, H. J. de Jonge, and T. Korteweg.

W. DEN BOER, *Private Morality in Greece and Rome. Some Historical Aspects*, Supplements to Mnemosyne 57 (Leiden: Brill, 1979, paper 80 gld.) xii and 305 pp. Bibliography. Indexed. ISBN: 90-04-05976-8.

In this study of codes of behavior in ancient Greece and Rome, den Boer, professor of history at the University of Leiden, first explores the connections between morality and social relationships, religion, the earliest gods, and the emotional life. Then these specific issues are examined: the neighbor, the experience of the incomprehensible, the deformed, rich and poor, the state and the citizen, slaves, women in religion and morality, and abortion and family planning. Frequent reference is made to Jewish and Christian attitudes and practices on these topics.

P. DESIDERI, *Dione di Prusa. Un intellettuale greco nell'impero romano*, Biblioteca di Cultura Contemporanea 135 (Messina—Florence: Casa Editrice G. D'Anna, 1978, paper 12,000 L) xiv and 641 pp. Bibliography. Indexed.

This study of Dio of Prusa, the Greek philosopher and orator also known as Dio Chrysostom, contains chapters on the references to Dio in ancient writings from Pliny to Philostratus, the Alexandrian discourse and Dio's political line under Vespasian, the period of exile, the return and related problems of chronology and strategy, Dio as an adviser of rulers, the power inherent in civic and political structures, and the techniques of popular oratory. The appendixes treat Dio in relation to (1) Atticism, Asianism, the Second Sophistic, and cultural politics, and (2) Cynicism.

F. DUNAND, *Religion populaire en Égypte romaine. Les terres cuites isiaques du Musée du Caire*, Études préliminaires aux religions orientales dans l'Empire romain 76 (Leiden: Brill, 1979, 196 gld.) xii and 286 pp., 128 plates, map. Indexed. ISBN: 90-04-05831-1.

Dunand, the author of *Le culte d'Isis dans le bassin oriental de la Méditerranée* (1973), investigates those Greco-Egyptian terra-cotta figurines in the Cairo Museum that relate to the

Isis cult. The catalogue of 368 items is presented under seven major headings: Isis; priestesses and devotees; Harpocrates; priests, shrine-bearers, and temple servants; Sarapis; Osiris; and various divinities. Material descriptions and black-and-white photographs of the individual items are provided. This catalogue is preceded by a 161-page introduction that explores the dating and typology of the Cairo terra cottas, the gods and goddesses represented by them, and their importance as witnesses to popular religion in Egypt during the Roman period.

J. EBACH, *Weltentstehung und Kulturentwicklung bei Philo von Byblos. Ein Beitrag zur Überlieferung der biblischen Urgeschichte im Rahmen des altorientalischen und antiken Schöpfungsglaubens*, Beiträge zur Wissenschaft vom Alten und Neuen Testament 108 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1979, paper DM 75) xii and 495 pp. Bibliography. Indexed. ISBN: 3-17-005196-2.

Accepted as a *Habilitationsschrift* in 1975 by the department of Evangelical theology at the Ruhr-Universität in Bochum, this study concerns the material attributed to the Phoenician Sanchuniathon by Philo of Byblos as reported in Eusebius' *Praeparatio evangelica* 1.10.1–14a. The text is examined according to the following outline: cosmogony (10.1–2), zoogony (10.3–5), and development of culture and civilization (10.6–14a). Then systematic and comparative observations on the origin of culture and civilization according to the fragments are presented. Ebach concludes that the material underlying Philo's report belongs to the first quarter of the 1st century A.D., but incorporates much older traditions. The appendixes provide Greek texts and German translations of the Philo fragments and of two other cosmogonies.

Z. W. FALK, *Introduction to Jewish Law of the Second Commonwealth. Part 2, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* 11 (Leiden: Brill, 1978, 96 gld.) pp. 145–369. Indexed. ISBN: 90-04-05249-6.

The first volume of this description of the Jewish law operative in the Second Temple period was noticed in *NTA* 17, p. 423. The second volume concentrates on seven areas of legislation: crimes, torts, contracts, property, persons, the family, and succession. The chief sources are the Mishnah and the Talmuds, though other Jewish sources and the NT are frequently cited. The twenty-page index of sources covers both volumes in the project.

T. W. FRANXMAN, *Genesis and the "Jewish Antiquities" of Flavius Josephus*, *Biblica et Orientalia* 35 (Rome: Biblical Institute Press, 1979, paper 20,000 L; \$25) viii and 304 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of G. Vermes and accepted by Oxford University in 1975, this study seeks to determine with respect to *Jewish Antiquities* 1:27–2:200 what in the book of Genesis Josephus has retold and how he reshaped what he retold. The investigation is presented according to this outline: proto-history (Gen 1:1–12:9), Abraham (Gen 12:10–25:10), Jacob (Gen 25:11–35:29), and Joseph (Gen 36:1–50:26). Franxman distinguishes between the episodes in which Josephus noticeably expanded the biblical account (e.g. *Ant.* 1:67–88, 109–121), shortened it (e.g. *Ant.* 1:27–33, 169–185), and struck an even balance (e.g. *Ant.* 1:34–40, 41–51). The study justifies to some extent Josephus' claim that he followed Genesis quite closely, and indicates that his alterations may represent exegetical traditions much better thought out than has heretofore been supposed.

K. GALLING (ED.), *Textbuch zur Geschichte Israels* (3rd rev. ed.; Tübingen: Mohr-Siebeck, 1979, paper DM 24) xi and 109 pp., 4 maps. Bibliography. Indexed. ISBN: 3-16-142361-5.

Prepared in collaboration with E. Edel and R. Borger, this volume presents bibliographies, brief introductions, and German translations for fifty-six texts from the ancient Near East that illumine various aspects of Israel's history. The items of relevance for the NT period are the Jerusalem Temple prohibition against Gentiles and the Theodotos synagogue inscription.

P. D. HANSON, *The Dawn of Apocalyptic. The Historical and Sociological Roots of Jewish Apocalyptic Eschatology* (rev. ed.; Philadelphia: Fortress, 1979, \$14.95) xii and 444 pp. Bibliography. Indexed. LCN: 79-17099. ISBN: 0-8006-0285-4.

The first edition of this study was described in *NTA* 20, p. 131. This revised edition contains a

new eighteen-page overview of early Jewish and Christian apocalypticism, which gives special attention to problems of definition and historical development. Hanson is also the author of *Dynamic Transcendence* (1978).

L. HARTMAN, *Asking for a Meaning. A Study of 1 Enoch 1–5*, Coniectanea Biblica, New Testament Series 12 (Lund: CWK Gleerup, 1979, paper) 191 pp. Bibliography. Indexed. ISBN: 91-40-04701-6.

This search for a meaning for *1 Enoch* 1–5 proceeds in five major steps: the literary surface of the text, the use of the OT cultural heritage, the Jewish context and thought pattern, the cultural presuppositions and motifs of celebration in the Jewish calendar, and the text's meaning and place in the Book of Watchers (*1 Enoch* 1–36). Hartman, the author of *Prophecy Interpreted* (1966), regards *1 Enoch* 1–5 as an answer to an "asking for a meaning" of the righteous life: In a troubled situation the elect are blessed for what they are, for what they are not, and for what they can expect because of God's graceful covenant promises. He also observes that chaps. 6–36 expound further the authority of Enoch, who pronounces his blessing in the introduction (chaps. 1–5).

D. HELLHOLM, *Das Visionenbuch des Hermas als Apokalypse. Formgeschichtliche und text-theoretische Studien zu einer literarischen Gattung. I: Methodologische Vorüberlegungen und makrostrukturelle Textanalyse*, Coniectanea Biblica. New Testament Series 13/1 (Lund: Gleerup, 1980, paper) 211 pp. Bibliography. ISBN: 91-40-04724-5.

Presented as a doctoral dissertation to the University of Uppsala in 1980, this study aims at (1) examining the Book of Visions in *Shepherd of Hermas* as part of a literary genre in order to establish more accurately the macrostructure and function of the genre apocalypse in antiquity and (2) achieving an interpretation of this text in order to determine its specific message in a particular situation in the early church. This first volume of a two-volume project defines the task, discusses the relation between modern text-theory and the form-critical analysis of narrative texts, and presents a macrostructural analysis of the Book of Visions with a brief commentary. The second volume will consider the determination of literary genre and interpretation.

G. A. KENNEDY, *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times* (Chapel Hill, NC: University of North Carolina Press, 1980, cloth \$18, paper \$9) xii and 291 pp. Bibliography. Indexed. LCN: 79-9295. ISBN: 0-8078-1401-6 (cloth), 0-8078-4058-0 (paper).

Intended for English-speaking students and nonspecialists in classics who are interested in methods of discourse, this study first describes the rhetoric developed by the Greeks and Romans of the classical period under these headings: traditional and conceptual, technical, sophistic, philosophical, technical (in the Roman period), and literary. Then there are chapters on Judaeo-Christian rhetoric (including the OT and NT), Greek rhetoric in the Middle Ages, Latin rhetoric in the Middle Ages, classical rhetoric in the Renaissance, and neoclassical rhetoric. At each stage Kennedy, the Paddison professor of classics in the University of North Carolina at Chapel Hill, shows how new societies adapted classical rhetoric to their own needs.

E. Y. KUTSCHER, *The Language and Linguistic Background of the Isaiah Scroll (1 Q Is^a). Indices and Corrections*, Studies on the Texts of the Desert of Judah 6a (Leiden: Brill, 1979, paper 20 gld.) xii and 62 pp. Bibliography. Indexed. ISBN: 90-04-05974-1.

The late Professor Kutscher's study of 1QIsa^a appeared in Hebrew in 1959 and in English in 1974 [NTA 19, p. 406]. On account of the author's poor health and premature death, the English edition lacked indexes and contained a considerable number of misprints. This supplement, which was prepared by E. Qimron, contains an index of subjects, indexes of words (1QIsa^a, 1QH, 1QapGen, 1QS, 1QM, 1QpHab, 1QIsa^b, other Dead Sea scrolls, Greek and Latin transliterations), and lists of corrections for the Hebrew and English editions. Also included are S. Morag's four-page appreciation of Kutscher's scholarship, a preface by Qimron, and a bibliography on 1QIsa^a.

M. LATTKE, *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis, 1a: Der syrische Text der Edition in Estrangelā, Faksimile des griechischen Papyrus Bodmer XI*, Orbis Biblicus et Orientalis 25/1a (Fribourg: Editions Universitaires, 1980; Göttingen: Vandenhoeck & Ruprecht) 64 pp., 5 plates. ISBN: 3-7278-0219-7 (EU); 3-525-53334-9 (V&R).

This supplement to the author's two-volume *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis* [NTA 24, p. 209] presents the Syriac text of the Odes in the Estrangelā script as well as five photographs of the Greek text contained in Bodmer Papyrus XI. A brief list of corrigenda to the two-volume work is included.

R. LE DÉAUT, *Targum du Pentateuque. Traduction des deux recensions palestiniennes complètes avec introduction, parallèles, notes et index. Tome III: Nombres*, Sources Chrétiennes 261 (Paris: Cerf, 1979, paper) 341 pp. Bibliography. ISBN: 2-204-01450-8.

The initial two volumes of this new French translation of the Targums were described in NTA 23, p. 253 and 24, p. 107. This volume presents on facing pages translations of *Targum Neofiti* and *Targum ps.-Jonathan* for the OT book of Numbers along with information from other Targums, parallel passages in Jewish literature, and explanations of difficult passages. J. Robert has again collaborated with Le Déaut on this volume. The indexes will appear in the final volume of the project.

H. LICHTENBERGER, *Studien zum Menschenbild in Texten der Qumrangemeinde*, Studien zur Umwelt des Neuen Testaments 15 (Göttingen: Vandenhoeck & Ruprecht, 1980, paper DM 56) 282 pp. Bibliography. Indexed. ISBN: 3-525-53367-5.

The slightly revised version of a doctoral dissertation directed by K. G. Kuhn and accepted by the Evangelical theological faculty at Marburg in 1975, this study of the Qumran texts concerns statements about human existence and the world under the perspective of humanity's relation to God. After clarifying the scope and method of the study and reviewing past research, Lichtenberger analyzes specific passages representing the various literary genres. Then he examines the structures of Qumran theological anthropology under these headings: creation; election, determination, predestination; dualism; law; community and individual; and concepts of salvation. He observes that the Qumran texts reflect an attempt at synthesizing OT traditions and dualistic influences.

G. MACGREGOR, *Gnosis. A Renaissance in Christian Thought*, A Quest Book (Wheaton, IL—Madras—London: Theosophical Publishing House, 1979, paper \$5.50) x and 223 pp. Bibliography. Indexed. LCN: 78-64908. ISBN: 0-8356-0520-5.

MacGregor, emeritus distinguished professor of philosophy at the University of Southern California, regards gnosis as the answer to all religious quests and suggests that we may be on the verge of a theosophical renaissance in Christian thought. Special attention is paid to gnosis and gnosticism in the 2nd century, the essence of gnosis and the problems encountered in its definition, the creative function of gnosis and its opposition, the peril of degnosticizing Jesus, and the significance of gnosis for various aspects of theology (liturgy, faith, God, evolutionism, reincarnation, prayer, and humanism).

G. MAY, *Schöpfung aus dem Nichts. Die Entstehung der Lehre von der creatio ex nihilo*, Arbeiten zur Kirchengeschichte 48 (Berlin—New York: de Gruyter, 1978, DM 82) xii and 196 pp. Bibliography. Indexed. ISBN: 3-11-007204-1.

Accepted as a *Habilitationsschrift* in 1976 by the Evangelical theological faculty in Munich, this study explores how the doctrine of *creatio ex nihilo* must be understood as part of early Christianity's encounter with philosophy. The five chapters treat the problem of the creation of the world in Hellenistic Judaism and early Christianity up to the gnostic crisis in the 2nd century, the questioning about the origin of the world in Christian gnosis, the creation of the world according to Basilides and the Valentinians, Christian and Platonic cosmology, and the church's teaching of *creatio ex nihilo*. May calls attention to the pivotal role played by the antignostic theology of the second half of the 2nd century A.D. in the development of the doctrine.

P. MEINHOLD, *Studien zu Ignatius von Antiochien*, Veröffentlichungen des Instituts für Europäische Geschichte Mainz 97 (Wiesbaden: Franz Steiner, 1979, paper DM 28) xii and 86 pp. Bibliography. Indexed. ISBN: 3-515-03205-3.

This volume contains slightly revised versions of six articles on various elements in the theological vision of Ignatius of Antioch: Ignatius' roles as bishop, pneumatic, and martyr and the significance of his statements about himself (1965), silent bishops and the conflicts in the churches of Asia Minor (1957), Ignatius' historical-theological viewpoints (1970), Christology and virgin birth (1971), the church (1971), and ethics (1958).

J. NEUSNER, *A History of the Mishnaic Law of Purities, Part Twenty-One: The Redaction and Formulation of the Order of Purities in Mishnah and Tosefta* (xxiv and 359 pp., 128 gld.); *Part Twenty-Two: The Mishnaic System of Uncleanness. Its Context and History* (xxvi and 314 pp., 120 gld.), *Studies in Judaism in Late Antiquity* 6 (Leiden: Brill, 1977). Bibliography. Indexed. ISBN: 90-04-05246-1; 90-04-05421-9.

The first book is an exercise in inductive reasoning applied to the internal evidence of the Order of Purities in the Mishnah and Tosefta for the purpose of describing the redactional and formulary traits of that document. Proceeding logically from the largest questions to the smallest, the work deals first with the Mishnah's tractates, chapters, and pericopes and then repeats the process with reference to the Tosefta. The volume concludes with general reflections on the relation between form and meaning in the Mishnah [see § 21-963]. The second book is an essay in historical description and interpretation [see § 22-275]. First it describes the history of the ideas contained within the mishnaic law of purities, with full attention to the details of the laws as they unfold. Then the study interprets the larger meanings of the mishnaic system of uncleanness, both at the several stages of its history and as it reaches fulfillment in the Mishnah. These volumes complete the project that began with Neusner's *The Idea of Purity in Ancient Judaism* (1973) and was carried out in twenty volumes of commentaries and literary-historical studies.

D. M. PARROTT (ED.), *Nag Hammadi Codices V, 2-5 and VI with Papyrus Berolinensis 8502, 1 and 4*, *Nag Hammadi Studies* 11, *The Coptic Gnostic Library* (Leiden: Brill, 1979, 180 gld.) xxii and 553 pp. Bibliography. Indexed. ISBN: 90-04-05798-6.

This volume presents on facing pages the Coptic text and the English translation of *Apocalypse of Paul* (W. R. Murdock and G. W. MacRae), *First Apocalypse of James* (W. R. Schoedel), *Second Apocalypse of James* (C. W. Hedrick), *Apocalypse of Adam* (MacRae), *Acts of Peter and the Twelve Apostles* (R. McL. Wilson and D. M. Parrott), *Thunder, Perfect Mind* (MacRae), *Authoritative Teaching* (MacRae), *Concept of our Great Power* (F. Wisse and F. E. Williams), *Plato's Republic 588b-589b* (J. Brashler), *Discourse on the Eighth and Ninth* (P. A. Dirkse, Brashler, and Parrott), *Prayer of Thanksgiving* (Dirkse and Brashler), *Scribal Note* (Parrott), *Asclepius 21-29* (Dirkse and Parrott), *Gospel of Mary* (Wilson and MacRae), and *Act of Peter* (Brashler and Parrott). An eight-page introduction by the editor and a 37-page codicological analysis by J. M. Robinson as well as introductions to the individual documents and notes at the foot of the pages are supplied.

R. J. PENELLA (ED.), *The Letters of Apollonius of Tyana. A Critical Text with Prolegomena, Translation and Commentary*, *Supplements to Mnemosyne* 56 (Leiden: Brill, 1979, paper 44 gld.) x and 146 pp. Indexed. ISBN: 90-04-05972-5.

The development of a doctoral dissertation directed by G. W. Bowersock and C. P. Jones and accepted by Harvard University in 1971, this volume first discusses the knowledge of the letters of Apollonius of Tyana in antiquity, the separately transmitted collection (manuscripts, order of the letters, headings and closings), the printed editions, and the question of authenticity. The main part of the volume presents on facing pages the Greek texts (with critical apparatus) and the English translations of 100 letters, and offers a 48-page commentary. Quotations of and references to specific letters in *Vita Apollonii* have been assembled in the appendix.

A. POPA AND I. BERCIU, *Le culte de Jupiter Dolichenus dans la Dacie Romaine*, Études préliminaires aux religions orientales dans l'Empire romain 69 (Leiden: Brill, 1978, 68 gld.) xiv and 72 pp., 15 plates, map. Indexed. ISBN: 90-04-05451-0.

The first part of this volume describes forty-one pieces of sculpture and inscriptions from various sites in the Roman province of Dacia that provide evidence concerning the cult of Jupiter Dolichenus. The second part is a twenty-page commentary on the contributions of this material to knowledge of the cult of Jupiter Dolichenus within the Roman empire as a whole. The authors conclude that in the province of Dacia the cult of Jupiter Dolichenus ranked second only to that of Mithras among the oriental religions.

C. PRIMUS, *Aqiva's Contribution to the Law of Zera'im*, Studies in Judaism in Late Antiquity 22 (Leiden: Brill, 1977, 56 gld.) xvi and 210 pp. Bibliography. Indexed. ISBN: 90-04-04881-2.

The revision of a doctoral dissertation directed by J. Neusner and accepted by Brown University in Providence, RI, this study surveys traditions regarding agricultural laws ascribed to Aqiva ben Joseph in the earliest strata of rabbinic literature. The first part presents the relevant passages from the Order of Seeds in the Mishnah and Tosefta according to this pattern: English translation, statement of the legal problem, literary structure, formal characteristics, context, and historical or biographical concerns. The second part surveys the tradition as a whole and considers forms and formulary patterns, attestations, and Aqiva's legal interests. Primus suggests that Aqiva's role in earliest rabbinic Judaism should be judged by reference to the unfolding of the logic of tannaitic legal concerns, not by reference to the development of particular kinds of literature.

C. H. ROBERTS, *Manuscript, Society and Belief in Early Christian Egypt. The Schweich Lectures of the British Academy 1977* (New York: Oxford University Press, 1979, \$19.95) x and 89 pp. Indexed. ISBN: 0-19-725982-0.

The purpose of these 1977 Schweich Lectures is to discover whether the Christian literary papyri (biblical and other) can be called on as evidence for the history and character of the church in Egypt. After surveying the materials to see what can be learned about those who wrote and used them, Roberts explores the significance of the so-called *nomina sacra* in the earliest manuscripts and then discusses the growth and character of the Egyptian church in the first three centuries. The author, an honorary fellow of St. John's College, Oxford, argues that W. Bauer's theory of the "heterodox" origins of the Egyptian church is mistaken.

R. S. SARASON, *A History of the Mishnaic Law of Agriculture. Section Three: A Study of Tractate Demai. Part One: Commentary*, Studies in Judaism in Late Antiquity 27 (Leiden: Brill, 1979, 80 gld.) xxi and 289 pp. Bibliography. Indexed. ISBN: 90-04-05859-1.

The revised form of a doctoral dissertation directed by J. Neusner and presented in 1977 to Brown University in Providence, RI, this study analyzes tractate *Demai* ("doubtfully tithed produce") in the Mishnah and Tosefta with special attention to the relations between the religious fellowship of *ḥābērīm* and the rest of Jewish society. The translation and commentary are presented according to the following general outline: items subject or not subject to tithing as *dēma'y* and the handling and use of such produce (1:1-4; 2:1), commercial and commensal relations between those who are and are not trustworthy in the matter of tithing (2:2-5; 3:1-6; 4:1-7), details of the tithing procedure and exemplifications (5:1-11), and appendix (6:1-12; 7:1-8). A subsequent volume will examine the structure and history of the ideas in *Demai* and explore their implications for the formation of rabbinic Judaism and the development of its world-view.

B. SCHALLER, *Das Testament Hiobs*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band III: Unterweisung in lehrhafter Form, Lieferung 3 (Gütersloh: Mohn, 1979, paper DM 38) pp. 303-387. Bibliography. Indexed. ISBN: 3-579-03933-4.

In his 22-page introduction Schaller describes *Testament of Job* as a Hellenistic-Jewish

writing composed in Greek between 100 B.C. and A.D. 150 and discusses the manuscripts and the historical significance of the work. The main part of the fascicle presents a new German translation of the text (taking account of the Coptic fragments) along with textual notes and references to parallels at the foot of the pages.

H. SCHRECKENBERG, *Bibliographie zu Flavius Josephus. Supplementband mit Gesamtregister*, *Arbeiten zur Literatur und Geschichte des hellenistischen Judentums* 14 (Leiden: Brill, 1979, 80 gld.) xi and 242 pp. Indexed. ISBN: 90-04-05968-7.

Intended as a supplement to Schreckenberg's *Bibliographie zu Flavius Josephus* [NTA 14, pp. 258–259], this volume contains information about books and articles on Josephus published between 1966 and March 1979 as well as items prior to 1966 but not included in the previous bibliography. The 160-page list presents the material alphabetically according to the author's name; the content is indicated by code numbers and brief comments. The second major section provides 41 pages of data about editions, translations, poetic reworkings, free adaptations, and epitomes of Josephus' writings, arranged according to languages. Addenda and corrigenda to the 1968 bibliography, various indexes, and six pages of additional items conclude the volume. Schreckenberg is also the author of *Die Flavius-Josephus-Tradition in Antike und Mittelalter* (1972) and *Rezeptionsgeschichtliche und textkritische Untersuchungen zu Flavius Josephus* (1977).

J. Z. SMITH, *Map is not Territory. Studies in the History of Religions*, *Studies in Judaism in Late Antiquity* 23 (Leiden: Brill, 1978, 96 gld.) xviii and 329 pp. Indexed. ISBN: 90-04-05492-8.

The initial three essays in this collection focus on texts from late antiquity: the "garments of shame" in *Gospel of Thomas* 37 and related texts (1966), *Prayer of Joseph* (1968), and wisdom and apocalyptic as scribal phenomena (1975). The second set of essays concerns the description of sacred space: the wobbling pivot (1972), earth and gods (1969), the influence of symbols on social change (1970), birth upside down or right side up [§ 15–328], the temple and the magician (1976), and aretology and Gospel (1975). The third group considers methodological problems in the history of religions: the possibility of developing a rigorous argument (1973), methods of comparison (1971), and the issue of truth and interpretation of religious statements (1972). The final paper (1976) gives the title to the collection and points out new directions for research. Smith is William Benton professor of religion and the human sciences at the University of Chicago.

F. SOLMSEN, *Isis among the Greeks and Romans*, *Martin Classical Lectures* 25 (Cambridge, MA—London: Harvard University Press, 1979, \$12.50) xiv and 157 pp. Indexed. LCN: 79–1149. ISBN: 0-674-46775-2.

Delivered as the Martin Classical Lectures at Oberlin College in Ohio during the academic year 1976–77, this book traces the major steps in the reception and assimilation of Isis worship in the Greco-Roman world. The four lectures discuss the Greeks in Egypt ("Isis adopted and interpreted"), progressing assimilation ("Isis and the Greek idea of civilization"), Isis in Greek thought and Roman feeling, and the problematic conversion of Lucius in Apuleius' *Metamorphoses* 11. Solmsen, the Moses Slaughter professor (emeritus) of classical studies at the University of Wisconsin, is especially concerned with the close contacts established by the Isis cult with the traditions of classical civilizations.

A. SPIJKERMAN, *The Coins of the Decapolis and Provincia Arabia*, ed. M. Piccirillo, *Studium Biblicum Franciscanum Collectio Maior* 26 (Jerusalem: Franciscan Printing Press, 1978, cloth \$62, paper \$55) xvi and 322 pp., 82 plates. Bibliography. Indexed.

After furnishing historical and textual information about the cities of the Decapolis and Provincia Arabia, this volume provides catalogues of city-coins from eighteen cities: Abila, Adraa, Bostra, Canata-Canatha, Capitolias, Charach Moba, Dium, Esbous, Gadara, Gerasa, Hippum, Medaba, Nysa-Scythopolis, Pella, Petra, Philadelphia, Philippopolis, and Rabbath Moba. Indexes have been drawn up under the following headings: schemata of types and emperors; titles and epithets of the cities; countermarks; titles of the emperors, empresses, and

Caesars; types of city-coins; and dates on the coins. The task of editing the manuscript and overseeing its publication was entrusted to M. Piccirillo after Spijkerman's death in 1973.

K. A. STRAND, *The Early Christian Sabbath. Selected Essays and a Source Collection* (Worthington, OH: Ann Arbor Publishers, 1979, paper \$4.80) 80 pp. ISBN: 0-89039-140-8.

The first part of this book contains revised versions of three articles by Strand published in *AndUnivSemStud* concerning the Sabbath fast in early Christianity [§ 10–714], the Sabbath in Coptic sources (1968), and Tertullian and the Sabbath (1971). Also included is a new article on Sabbath, Sunday, and Easter [see §§ 10–558; 12–329]. The second part presents English translations of patristic sources on the Sabbath fast (Augustine, John Cassian, *Apostolic Constitutions*, and *Apostolic Canons*) and the Quartodeciman controversy (Eusebius). Strand is professor of church history at the Theological Seminary of Andrews University in Berrien Springs, MI.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 53: *Ras Shamra—Refuge* (Paris: Letouzey & Ané, 1979, paper 162 F) cols. 1225–1510.

The major part of this fascicle is devoted to Ras Shamra: archaeology, history, culture, etc. Of relevance to the NT period is M. Broshi's five-column article on Israeli archaeological research in the Qumran region [see *NTA* 23, p. 122]. The remaining articles concern Rawwafa (J. Beaucamp), H. A. Redpath (P.–M. Bogaert), and the right to asylum and cities of refuge in the OT (J. de Vaulx).

P. W. VAN DER HORST, *Aelius Aristides and the New Testament*, *Studia ad Corpus Hellenisticum Novi Testamenti* 6 (Leiden: Brill, 1980, 36 gld.) x and 115 pp. Bibliography. Indexed. ISBN: 90-04-06054-5.

This volume catalogues parallels between the NT and the writings of the Greek orator Publius Aelius Aristides (A.D. 117–180). After a five-page introduction, the presentation starts with parallels to Mt 1–2 and ends with parallels to Rev 22:18–19. The Greek texts of Aristides are fully quoted, and brief comments and bibliographic references are occasionally supplied. Because Aristides combined rhetorical ability and devotion to Asclepius, he is significant as an ancient practitioner of sacred oratory.

B. T. VIVIANO, *Study as Worship. Abot and the New Testament*, *Studies in Judaism in Late Antiquity* 26 (Leiden: Brill, 1978, 64 gld.) xi and 227 pp. Bibliography. Indexed. ISBN: 90-04-05775-7.

Concerned with Jewish and Christian views regarding the religious value of studying Scripture and the postbiblical tradition, this volume begins with a series of notes on selected texts from the oldest strata of *m. 'Abot* 1–4 as well as *m. Qiddušin* 1:10 and its talmudic developments. These notes concentrate on the original meaning of the sayings, their internal relations, and their parallels in the NT. The second chapter investigates the roots of the *'Abot* ideology in the OT and intertestamental literature, while the third chapter examines the correspondences and divergences between the Synoptic Gospels and the *'Abot* ideal. Viviano concludes that there are many positive affinities between the Jewish sages and Jesus, though Jesus did reject the exclusivism and the interpretative method of the Pharisees.

E. VON NORDHEIM, *Die Lehre der Alten. I. Das Testament als Literaturgattung im Judentum der hellenistisch-römischen Zeit*, *Arbeiten zur Literatur und Geschichte des hellenistischen Judentums* 13 (Leiden: Brill, 1980, 80 gld.) viii and 254 pp. Bibliography. ISBN: 90-04-06053-7.

The first part of a doctoral dissertation directed by G. von Rad and K. Baltzer and accepted by the Evangelical theological faculty at Munich in 1973, this volume seeks to describe and define the literary genre of testament as it appears in Jewish writings of the Hellenistic-Roman era. Almost half of the book is devoted to analysis of *Testaments of the Twelve Patriarchs*, while the remainder considers the testaments ascribed to Amram, Job, the three patriarchs (Abraham, Isaac, Jacob), Adam, Solomon, Moses, Isaiah, Enoch (*2 Enoch* 55–67), and Deborah

(*Biblical Antiquities* 33). The concluding chapter treats the external and stylistic characteristics of the testament, its internal features, the function of death in the genre, and the setting in life. The second volume will study the testament in the OT and ancient Near Eastern literature.

B. Z. WACHOLDER, *Messianism and Mishnah. Time and Place in the Early Halakhah*, The Louis Caplan Lecture on Jewish Law (Cincinnati: Hebrew Union College Press, 1979, paper) 47 pp. LCN: 79-83520. ISBN: 0-87820-700-7.

Delivered in the chapel of Hebrew Union College in Cincinnati on 29 March 1978, this lecture argues that the early sages who formulated the halakah and whose teachings were compiled by Rabbi Judah the Prince into the Mishnah ca. A.D. 200 were only secondarily concerned with the contemporaneous halakah. Rather, the sages were primarily interested either in describing what had happened in the distant past (i.e. in the time of Sinai, Solomon, and Ezra) or in prescribing the halakah for the future (the days of the Messiah). After grounding his hypothesis in specific texts from the Mishnah, Wacholder uses it to help resolve historical and literary problems encountered in the Mishnah.

D. J. WISEMAN AND E. YAMAUCHI, *Archaeology and the Bible. An Introductory Study, Contemporary Evangelical Perspectives* (Grand Rapids: Zondervan, 1979, paper \$3.95) 122 pp. Bibliography. Indexed. LCN: 78-10859. ISBN: 0-310-38341-2.

The body of this book consists of two articles from the first volume of *The Expositor's Bible Commentary* [NTA 23, p. 338]. Wiseman, professor of Assyriology at the University of London and chairman of the British School of Archaeology in Iraq, begins with observations on the nature of archaeology and then surveys developments in Near Eastern archaeology from Paleolithic times to the Hellenistic age. Yamauchi, professor of history at Miami University in Oxford, OH, discusses the archaeological data relevant to the understanding of the NT according to this outline: Herod the Great, Qumran, John the Baptist, Jesus of Nazareth, Paul, Peter, the apostle John and the churches of Revelation, and the Jewish revolt.

ADDITIONAL BOOKS RECEIVED

P. BEAUCHAMP, *Psaumes nuit et jour* (Paris: Seuil, 1980, paper) 254 pp. Bibliography. ISBN: 2-02-005467-1.

H. BERKHOF, *Christian Faith. An Introduction to the Study of the Faith*, trans. S. Woudstra (Grand Rapids: Eerdmans, 1980, \$20.95) xviii and 568 pp. Indexed. LCN: 79-12673. ISBN: 0-8028-3521-X.

E. BRUNNER, *The Christian Doctrine of God. Dogmatics: Vol. 1*, trans. O. Wyon (Philadelphia: Westminster, 1980, paper \$8.95) xi and 361 pp. Indexed. LCN: 50-6821.

K. HARTELT, *Die Diözesan- und Regionalsynoden im Deutschen Sprachraum nach dem Zweiten Vatikanum. Rechtshistorische und rechtstheologische Aspekte der Verwirklichung des Synodalprinzips in der Struktur der Kirche der Gegenwart*, Erfurter Theologische Studien 40 (Leipzig: St. Benno, 1979, paper DM 31.20) xxviii and 339 pp. Bibliography.

H. KÜNG, *The Church—Maintained in Truth. A Theological Meditation*, trans. E. Quinn, A Crossroad Book (New York: Seabury, 1980, \$6.95) 87 pp. LCN: 80-11885. ISBN: 0-8164-0454-2.

H. KÜNG, *L'Église assurée dans la vérité?*, trans. C. Chauvin (Paris: Seuil, 1980, paper) 95 pp. ISBN: 2-02-005500-7.

A. MAŁYSIAK, *Z duszpasterskiej teki. Refleksje pastoralne* (Krakow: Polskie Towarzystwo Teologiczne, 1979, paper zł 80) 253 pp.

J. PIETRASZKO, *Po Śladach Słowa Bożego (Szkice homilii—cykl A)* (Krakow: Polskie Towarzystwo Teologiczne, 1979, paper) 228 pp.

D. P. SCAER AND R. D. PREUS (EDS.), *Luther's Catechisms—450 Years. Essays Commemorating the Small and Large Catechisms of Dr. Martin Luther* (Fort Wayne, IN: Concordia Theological Seminary Press, 1979, paper) iv and 85 pp.

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NEW TESTAMENT ABSTRACTS

VOLUME 24

1980

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Revue Thomiste (Toulouse)	Theologische Literaturzeitung (Leipzig)
Ricerche Bibliche e Religiose (Milan)	Theologische Quartalschrift (Tübingen)
Rivista Biblica (Brescia)	Theologische Revue (Münster)
Rivista di Archeologia Cristiana (Rome)	Theologische Rundschau (Tübingen)
Rivista di Storia e Letteratura Religiosa (Turin)	Theologische Zeitschrift (Basel)
Roczniki Teologiczno-Kanoniczne (Lublin)	Theology (Norwich, UK)
Römische Quartalschrift (Vatican City)	Theology Today (Princeton, NJ)
Sacra Doctrina (Bologna)	Thomist (Washington, DC)
St. Vladimir's Theological Quarterly (Crestwood, NY)	Thought (Bronx, NY)
Salesianum (Rome)	Tidsskrift for Teologi og Kirke (Oslo)
Salmanticensis (Salamanca)	Tijdschrift voor Theologie (Nijmegen)
Sapienza (Naples)	Traditio (New York)
Science et Esprit (Montreal)	Tradition (New York)
Scottish Journal of Theology (Edinburgh)	Trierer Theologische Zeitschrift (Trier)
Scripta Theologica (Pamplona)	Tyndale Bulletin (Cambridge)
Scriptorium (Gand)	Una Sancta (Niederaltaich)
Scripture Bulletin (Twickenham, Middlesex)	Union Seminary Quarterly Review (New York)
Scuola Cattolica (Milan)	Verkündigung und Forschung (Munich)
Search (Dublin)	Vetera Christianorum (Bari)
Sefarad (Madrid)	Vetus Testamentum (Leiden)
Semeia (Missoula, MT)	Vidyajyoti (Delhi)
Semitica (Paris)	Vigiliae Christianae (Amsterdam)
Soundings (Nashville, TN)	Vox Evangelica (London)
South East Asia Journal of Theology (Manila)	Vox Reformata (Geelong, Victoria)
Southwestern Journal of Theology (Fort Worth, TX)	Way (London)
Stimmen der Zeit (Munich)	Westminster Theological Journal (Philadelphia)
Stromata (San Miguel, Argentina)	Wissenschaft und Weisheit (Mönchengladbach)
Studia Liturgica (Rotterdam)	Worship (Collegeville, MN)
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Studia Theologica Varsaviensia (Warsaw)	Zeitschrift für Katholische Theologie (Innsbruck)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)	Zeitschrift für Kirchengeschichte (Stuttgart)
Studii Biblici Franciscani Liber Annuus (Jerusalem)	Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Studium (Madrid)	Zeitschrift für Theologie und Kirche (Tübingen)
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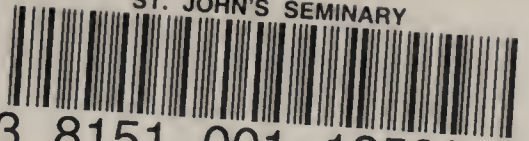
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